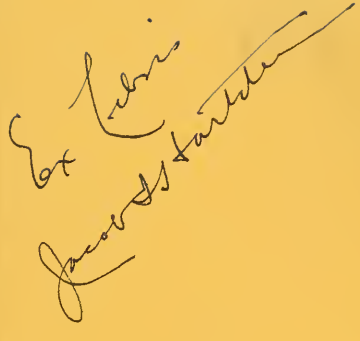
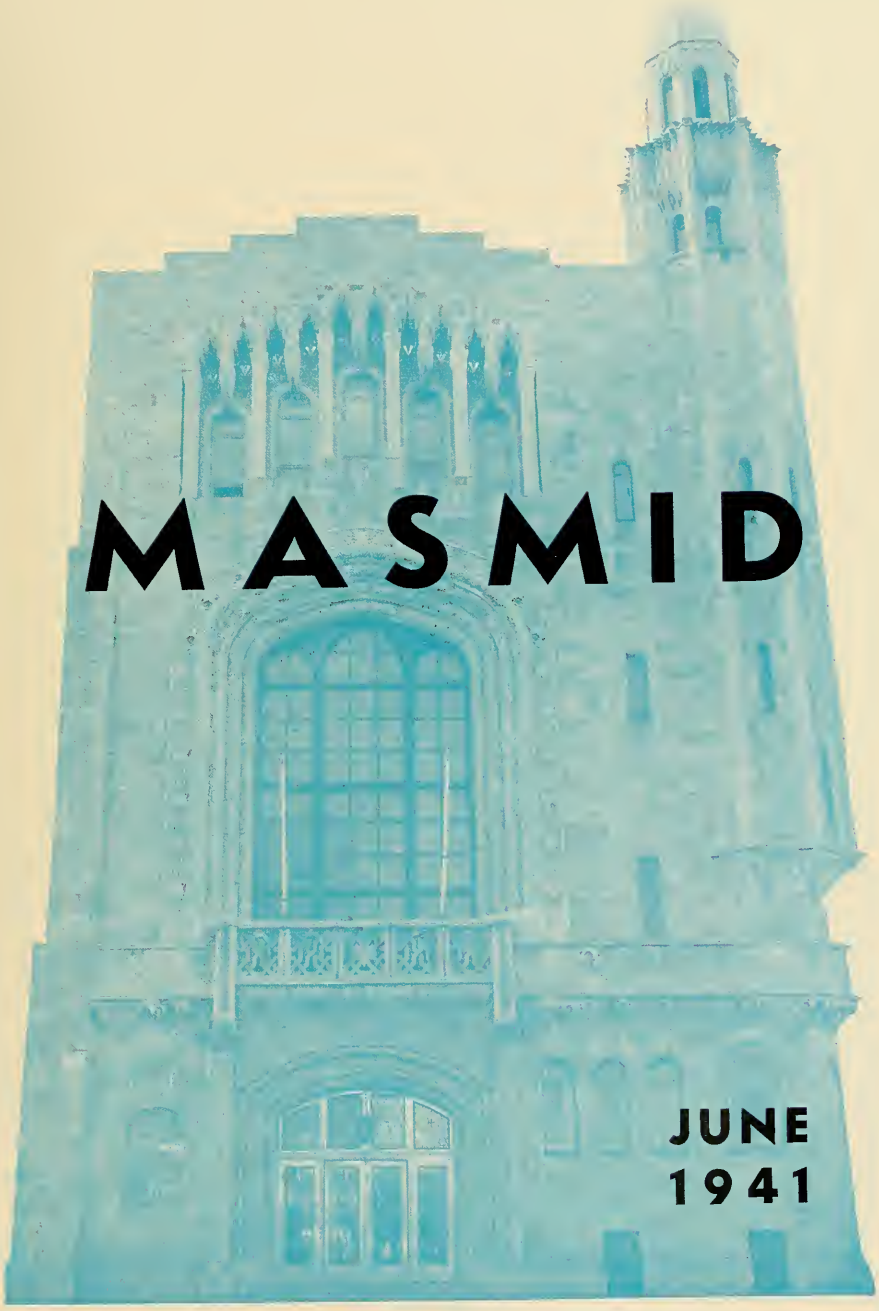
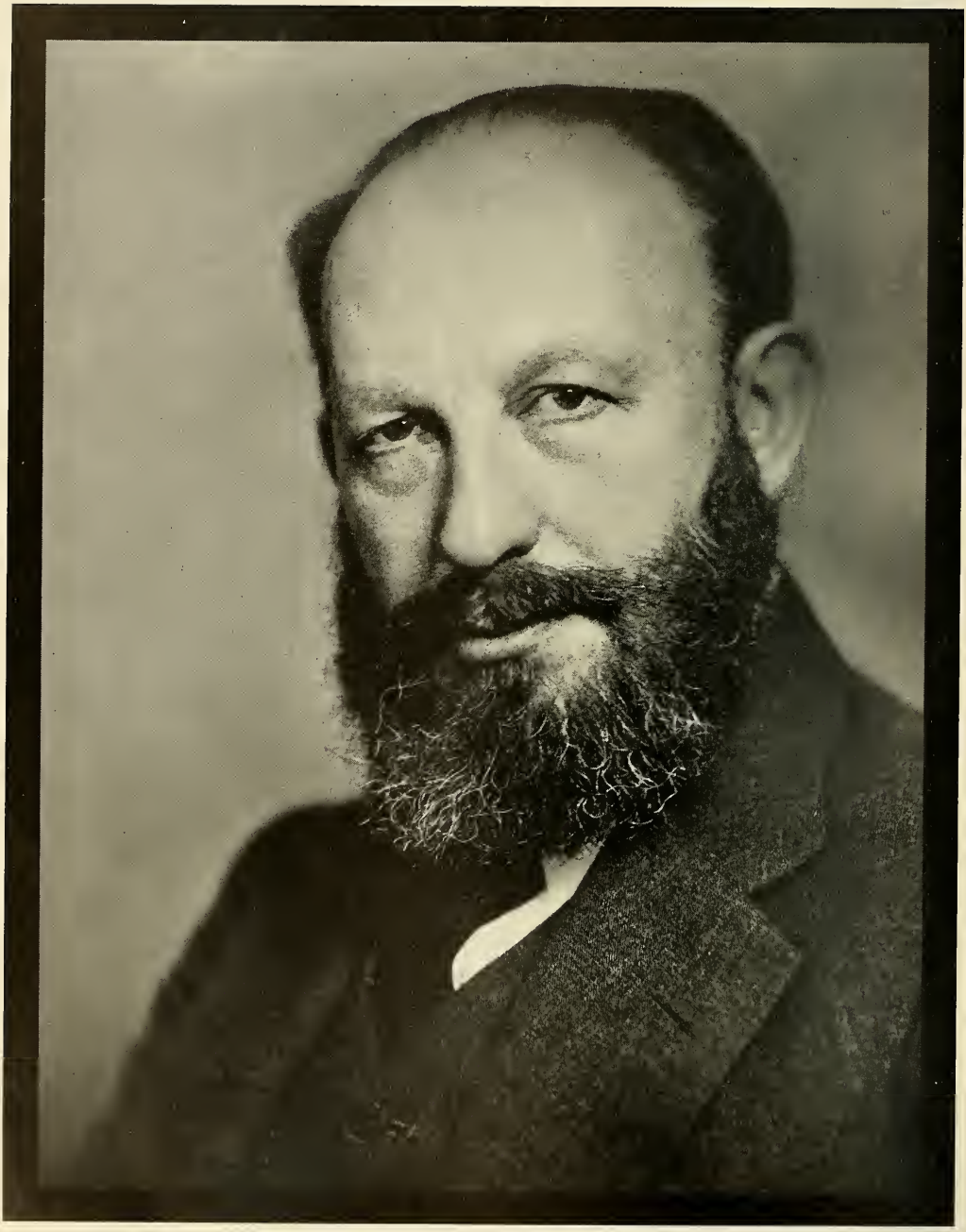
MASMID
'41


Ex Libris
Jacob Stainton



MASMID

JUNE
1941



Dr. Bernard Revel ז"ל

September 17th, 1885—December 1st, 1940

To

Bernard Revel

This MASMID Is Respectfully Dedicated

POSSESSED of a vision and a spiritual strength beyond his bodily powers, and a love that in utter disregard of self reached out to all around him, BERNARD REVEL dreamed a dream of a haven of culture in the home of his faith—and through the fervor of his faith he made that dream come true.

PILLAR of resolution uplifting the eternal Yeshiva beneath the star of Zion, he felt as his own the burdens of all his suffering brethren through the world; through him and the many who have grown in his ways, a comfort and a lightening go forth as a wave that shall ripple in human fellowship down the farthest shores of time. As he truly said, in his last words to his disciples: "MY LIFE'S WORK, MY LIFE, IS YESHIVA. AND THE STUDENTS ARE YESHIVA; AND YESHIVA, THE STUDENTS. YOU, AND ALL WHO CAME BEFORE YOU, AND THOSE WHO SHALL COME AFTER YOU, ARE MY LIFE."

THROUGH THEM HE WILL FLOURISH FOREVER.

As Helpless Sheep

When 'twas willed that glory be removed
Leaving lonely emptiness behind;
When flurried fate vanquished once again
Cutting short precious threads of gold;
Then felt we desolate, unspared, and knew
We were as helpless sheep without a guide.

How are the mighty fallen, and the weapons of war
Perished! Only after a loss is suffered
Know we the gain in having what is now gone
Beyond our unavailing cries of recall.
Alas! Time does not reverse itself
To succor helpless sheep without a guide.

But knowing what is missing means knowing
What is needed—means knowing what is good.
The past, germinated by the present,
Makes the hazy outline of the future,
And shows lofty aims, ideals and hopes
To many helpless sheep without a guide.

Yet, consolations of a flitting hour
Meagerly repair the wound that years
Alone may heal; though we form designs
Of high perfection coming, feel we must,
That we are forlorn in formless, empty chaos
And are—as helpless sheep without a guide.

—Seymour Krutman

FACULTY

"Yeshiva College is by design a small college, with a body of select students, so that it may always maintain that close personal contact between faculty and students which stimulates thought and helps to build character."

MOSES L. ISAACS, Ph. D.
Chairman, Executive Committee

JACOB I. HARTSTEIN, M. S., M. A.
Registrar and Secretary of the Faculty
Assistant Professor of Education

ROSE LEVITAN, B. S., LL. B.
Bursar

DAVID A. SWICK, M. D.
Medical Director

THEODORE ABEL, Ph. D.
Associate Professor of Sociology

MEYER ATLAS, Ph. D.
Instructor in Biology

SAMUEL BELKIN, Ph. D.
Professor of Hellenistic Literature

SIDNEY D. BRAUN, M. A.
Instructor in French

ALEXANDER BRODY, Ph. D.
Associate Professor of History

PINKHOS CHURGIN, Ph. D.
Professor of Jewish History
and Hebrew Literature

KENNETH F. DAMON, Ph. D.
Associate Professor of Speech, Music

SOLOMON FLINK, Ph. D.
Associate Professor of Economics

ALEXANDER FREED, M. D.
Lecturer in Hygiene

JEKUTHIEL GINSBURG, M. A.
Professor of Mathematics

ISAAC GOLDBERG, B. A., B. L. S.
Acting Librarian

SIDNEY B. HOENIG, Ph. D.
Instructor in Jewish History

LEO JUNG, Ph. D.
Professor of Ethics

BRUNO Z. KISCH, M. D.
Professor of Chemistry

NATHAN KLOTZ, Ph. D.
Assistant Professor of Bible

PHILIP E. KRAUS, M. A.
Instructor in Education

ELI M. LEVINE, M. A.
Instructor in Chemistry

IRVING LINN, Ph. D.
Instructor in English

ALEXANDER LITMAN, Ph. D.
Associate Professor of Philosophy

JOSEPH H. LOOKSTEIN, M. A.
Lecturer in Jewish Sociology

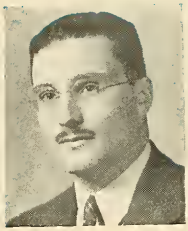
ARNOLD D. LOWAN, Ph. D.
Associate Professor of Physics

AARON M. MARGALITH, Ph. D.
Assistant Professor of Political Science

LOUIS A. L. MINTZ, M. A.
Assistant in Latin

SAMUEL K. MIRSKY, M. A.
Associate Professor of Bible

ISRAEL RENOV, B. S.
Assistant in Art



RALPH P. ROSENBERG, Ph. D.
Instructor in German

SHELLEY R. SAFIR, Ph. D.
Professor of Biology

Below are listed the names of those faculty members whose pictures do not appear in the preceding pages.

SELIGMAN BAMBERGER, Ph. D.
Assistant Professor of Chemistry

STEFAN BERGMANN, Ph. D.
Instructor in Mathematics

RALPH COHEN, B. A.
Assistant in English

BERNARD DRACHMAN, Ph. D.
Professorial Lecturer Emeritus in Hebrew

BERNHARD FLOCH, Ph. D.
Assistant Professor of Latin

MORDECAI L. GABRIEL, M. A.
Laboratory Assistant in Biology

JACQUES GOLDBERGER, M. D.
Instructor in Biology

JACOB GOLDMAN, B. A.
Laboratory Assistant in Physics

ABRAHAM B. HURWITZ, M. A.
Instructor in Physical Education

DAVID KLEIN, Ph. D.
Associate Professor of English

IRVING KOSLOWE, B. A.
Laboratory Assistant in Chemistry

MENASSEH LUCACER, M. D.
Instructor in Hygiene

ABRAHAM LUCHINS, Ph. D.
Instructor in Psychology

JOSHUA MATZ, M. A.
Assistant in Mathematics

NATHAN RESNICK, B. A., B. S.
Assistant in English

JACOB SALZMAN
Executive Director of Finance

SAMUEL L. SAR
Instructor in Bible

NATHAN SAVITSKY, M. D.
Instructor in Psychology

ROBERT C. WHITFORD, Ph. D.
Professor of English

SOLOMON ZEITLIN, Ph. D., Th. D.
Professor of Jewish History

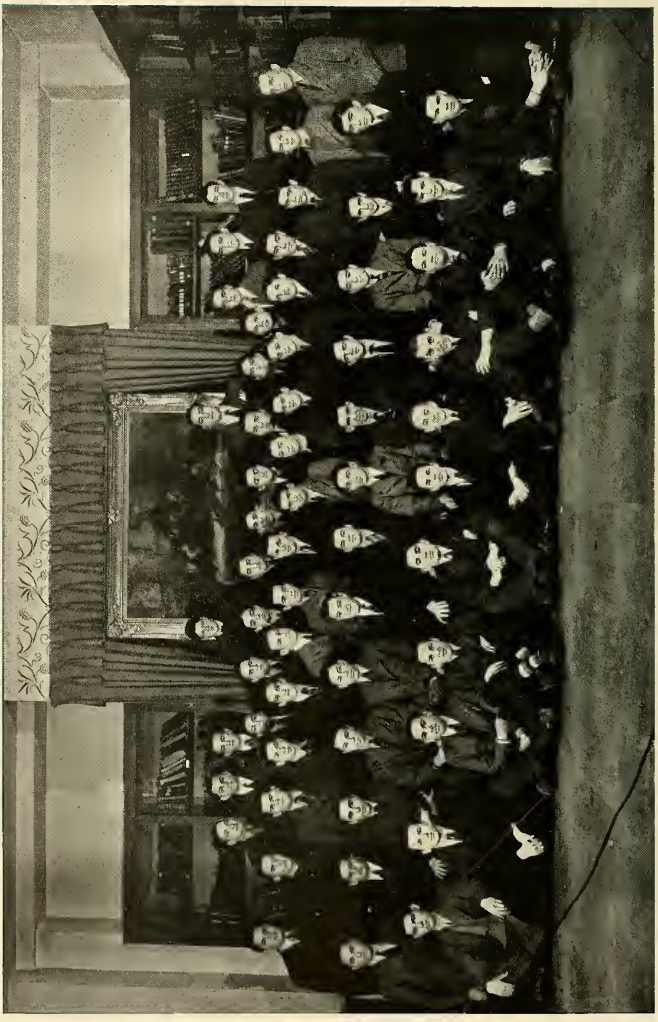
MASMID

CLASSES

"Yeshiva College dedicates its energies to the education of selected groups of Jewish young men. It aims to educate liberally as well as Jewishly, young men who consider the complete understanding of the culture and the faith of historic Judaism an essential part of the equipment to be acquired during their college years."

CLASS OF '42

CLASS OF '43



CLASS OF '44

SENIORS

SAMUEL F. MEYER, President
ABRAHAM N. ZUROFF, Vice-President
JEROME H. ROSENBLUM, Secretary
PHILIP M. GELLIS, Treasurer
GABRIEL SCHONFELD, Athletic Mgr.

"Daze of Our Years"

"Education is life", says John Dewey and "What a Life!" sigh forty-five harassed Freshman as the bursar tries to take the shirts off our back but it is too late . . . the medical exam had already done so . . . And so into

Our Freshman Year

Among the neophytes are Charley Shoulson who tries to control "The Wave of the Future" with his fingers . . . Mauriee J. Wohlgelernter who speaks English . . . Gelbart, just one of the boys, who seems very sane . . . Joe Adler, our only major in Health Education, goes into a four year coma . . . We begin the process of becoming erudite fools by considering the welfare of *The Nation*, MEANWHILE stringing a beautiful Linn . . . In Speech, we are given the opportunity to Damonstrate that our pronunciation is ng . . . also d for th . . . Chanover and Isaacson begin a bad habit by taking over the Presidential and Vice-presidential posts respectively . . . Hy gets the 'governing urge' when he receives the Feuerstein Award . . . We are introduced to Machiavelli in the form of A. Lion with a black moustache . . . By the way, wasn't Gersh Appel supposed to be President of the Student Council? . . . Finding the extra year of college which is planned for us an opportunity for further study, we institute University Extension courses on Lane-181 but we get no credit for our enthusiasm . . . Much fanfare attends Yeshiva's one million dollar drive but after the cork is removed from the floors, they come down to earth with a bang . . . There are no women at Yeshiva so Ludwig Lewisohn accepts an invitation to address the school . . . The problem of will and action is solved successfully by the Seniors who score a perfect mark in the first Wasserman Test given at Yeshiva . . . Some of us see that not all dirt is concentrated in our dormitories, as we see Erskine Caldwell's "Journeyman" . . . The Registrar's psychologieal complexes grow more complex as he records the IQ results of the class . . . We decide not to hog all the glories and cop only the Intramural Baseball Championship, leaving a victorious Class Night still a thing to be accomplished but WAIT TILL NEXT YEAR!!! . . . In

Our Sophomore Year

We notice that the class has been K-O'd as "Pit" Kolman, Benny Karp, Marv Karp and Mike Kramer desert the ranks . . . We are privileged to watch the collapse of a dynasty of restau-RAT-eurs . . . Chanover and Isaacson rocket into office: the five year plan rockets out . . . A few stalwarts take a dare and sign for Physics . . . Wohlgelernter begins to revive the glories of the eighties and nineties (need we explain?) . . . Flies are caught in the History classes . . . Blossoming proletarians revolt as they survey an English survey course . . . Damon-sthenes leeringly waxes eloquent (from the other side of the door) as the boys longingly peer through the window panes . . . We turn the tables on Doc "Houdini" Hurwitz by doing a disappearing act after the role is taken

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. . . Our French class is anything but a study in Bramm . . . Students gain initial glimpses of their instructors at the first Student-Faculty Mixer (the revised "cut" system was inaugurated at the beginning of the term) . . . Mr. Levine instructs the cuffs of Sam Beer's trousers on the subject of atmospheric interferences . . . Shoulson still t-oil-ing for his Marcelle . . . Leonardo Devine-ci abandons the painter's brush in favor of the Fuller Brush . . . Eli Sar is still reticent on the subject of "Hello!" . . . The three Bronx Lyons. Izzy, Aaron and Moish go Two-in-One shoe polish one better . . . Our bats again back Twitchy Nachum's pitching thus driving our opponents batty. The result? Another softball championship team . . . Class Nite? Oh, yes! Well, we still have two more tries.

Our Junior Year

Catapultic convulsions and revulsions overcome us as we find that nothing is but Litman . . . The good professor hypostatizes his own value when he exclaims, "Quote, there is but one Litman, Unquote" (But this is not for publication) . . . Hartstein waxes "Wilds" as we object to being booked up for a course in education . . . The cold Asch of Psychology flares up in the lectures of Dr. Luchins . . . *The Tempest* turns our trip to Doc Klein's home into a *Comedy of Errors*, but we finally get there. And the moral of this *Winter's Tale* is that *Love's Labour* is rewarded *Measure for Measure* . . . In our philo class we discover that "the only orthodox Jew" has moved in—next door to G-d . . . The good professor is loyal to the Mosaic law, but his better half invokes the Monroe doctrine . . . Our registrar sees "Sweet Nellie Home"—also Ruth, Augusta, etc. . . . Commentators remark upon the justice of the proceedings . . . Dachowitz tries to mix personal with International Relations but gets the Air-on . . . Moishe becomes a zadik and finds it doesn't pay . . . Lack of space on the fourth floor causes the Executive-Committee to annex Harry's Luncheonette . . . Moses the Law-Giver, inscribes his judgements on a "Pincus" while Samuel stands by ready to annoint a new king . . . Silent Saul Gopin was president of our class, in case you've forgotten . . . Dachowitz applied the sound effects . . . How high is Hy? Commentator editor at least . . . The howl of the "Wolves" penetrates the inner sanctum on the first floor . . . Doc Litman speaks about more than one kind of "Peace" at a Peace Day Assembly . . . The Exec-Committee introduces a five-dollar fee—students object . . . No five-dollar fee . . . Moe Weinberg is "Cast in the Deep of the Blue" when he becomes an "egg" in the eyes of his classmates . . . The Wizard of Az does a vanishing act on his name . . . Need we add that we had no competition in baseball and basketball . . . NO, we didn't win at Class Nite, but we finished third . . . (Ed. Note—The class of '40 did not participate).

Our Senior Year

Seniors at Yeshiva — a place where directors sing a "Stein" song of appeasement . . . Where philosophers call Psychology an "airy monster" and abnormal psychologists relegate Hegel to the realm of the demented . . . The invasion commences as Brooklyn College blitzkriegs the Quints and LIU sends para-chutists into our English Department . . . Lieutenant Colonel Freed

is sent up to Camp Dix "down derr" . . . Jerry Rosenblum inherits the Business Managership of the 1941 MASMID — debts and all, aided and abetted by Heller . . . Mike Heller's conduct as President of the Debating Society shows clearly the distinction between nominalism and realism . . . Frank sleeps his way through a year of *Commentator* editorship but remains awake long enough to do a disappearing act when trouble appears . . . Aaron Kra shows new business techniques in clearing up a Co-op Schick debt by selling more Schicks . . . Elvin, who came in like a lion, walks out with a lioness . . . Sol Hasiuk turns father, mother and big brother to a litter of rodents . . . Gabe Schonfeld grows note-conscious, musically and stenographically . . . "Shpinner" Rosenstock, the philosopher-gigolo attempts to synthesize the philosophy of love with the love of philosophy . . . Flo Gribetz, latest in secretarial fashions, acts as mother confessor to the boys . . . Mr. Gristle teaches us "a part and parcel" of the subject of education — that is "to some extent" . . . Mr. Kraus teaches us the rudiments of self-defense against Golden Glovers . . . Hartstein gets an opportunity to add another title to his long list . . . Litman climbs another rung towards the Smicha Committee when he catches Morris R. Cohen misquoting the Bible . . . Yes, we won the Intramural championship but CLASS NITE, CLASS NITE, WHY HAST THOU FORSAKEN US . . .

This is the Yeshiva we have known. True, it has not at all times appeared the objectivication of its sublime ideology. But, it has been the font of our inspiration, the primary motivation of our constant being and will continue to be the moral and spiritual guide through the labyrinthine paths ahead . . . Physically, we become attached from the institution to which we have dedicated the days of our blossoming years, but spiritually, we sail on, with Yeshiva part of our souls.

The Composite Man of '41 . . .

. . . is 20½ years old, stands 5'8½", and weighs 157 pounds . . . considers Jack Ackerman most popular and handsomest . . . Ephraim Mandelcorn is to him most brilliant and most literary . . . believes that Sol Gopin and Ephraim Mandelcorn are most respected . . . is of the opinion that Meyer Heller is most industrious . . . sees Gabriel Schonfeld as the class comedian . . . believes that J. Leonard Azneer and Eli Sar are most likely to succeed . . . opines that Hyman Chanover did most for Yeshiva . . . thinks that Elvin Kosofsky is the biggest social light as well as the class athlete . . . is of the belief that Philip Gellis is most naive, and Charles Shoulson and J. Leonard Azneer are most sophisticated . . . deems Emanuel Rottenberg and Israel Kurz the class gentlemen . . . and adjudges Jerome H. Rosenblum to be the best dressed . . .

. . . believes that the most respected member of the faculty is Dr. Belkin, and the most popular Dr. Litman . . . and considers Dr. Savitsky the best lecturer . . .

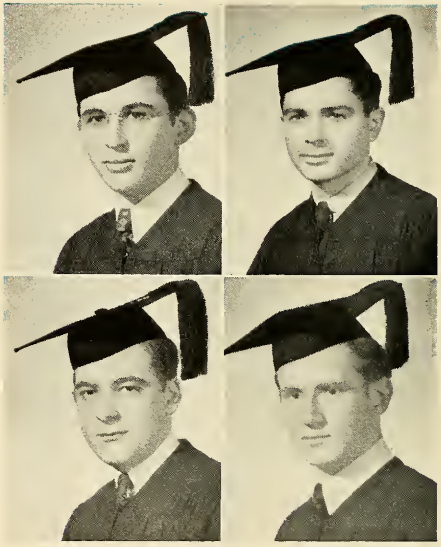
. . . recalls that his hardest year was the Sophomore year: his most pleasant, the Senior year . . . thinks Chemistry is the hardest course, and Abnormal Psychology the most enjoyable course . . .

. . . intends to become a rabbi, and marry within the next five years . . . has a notion that his collegiate career was successful educationally, but not socially . . . (is that why he recommends co-education for colleges?) . . . would prefer a major service award to a "Who's who among students" key . . . and considers *Commentator* the most worthwhile extra-curricular activity . . . but still maintains that athletics and the movies are the best forms of recreation . . .

. . . believes the greatest male mind alive today to be Albert Einstein; the greatest female mind, Dorothy Thompson . . . considers Franklin D. Roosevelt the greatest political figure today . . .

. . . would take the Bible, the works of Shakespeare (his favorite author and playwright), and the Talmud if he were isolated on an island . . . has Ernest Hemingway as his favorite contemporary author . . . prefers classical music—especially Tchaikowsky . . . considers Maurice Evans and Helen Hayes the best dramatic performers, and Paul Muni and Bette Davis the best cinema performers . . . enjoyed seeing "Gone With the Wind" most, this year . . .

. . . on the radio he prefers either the Hit Parade or Glenn Miller for popular music; the Ford Symphony for classical music; the Lux Radio Theatre for drama; and Raymond Gram Swing as favorite commentator . . . believes that Jack Benny is the greatest comedian . . . likes to read the *New York Times* in the morning, the *New York Post* in the afternoon, and *Life*—whenever he can lay his hands on it.

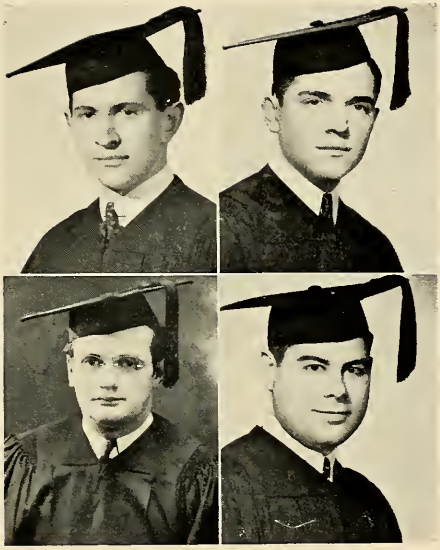


Jack A. Ackerman
BROOKLYN, N. Y.

Joseph C. Adler
BROOKLYN, N. Y.

J. Leonard Azneer
PHILADELPHIA, PA.

Samuel J. Beer
BROOKLYN, N. Y.



Hyman Chanover
BROOKLYN, N. Y.

Jack Cooperband
WINNIPEG, CANADA

Pincus Dachowitz
BROOKLYN, N. Y.

Leonard H. Devine
PHILADELPHIA, PA.

Philip M. Gellis
NEW YORK CITY

Sol D. Gopin
CHELSEA, MASS.

Murray M. Grauer
BRONX, N. Y.

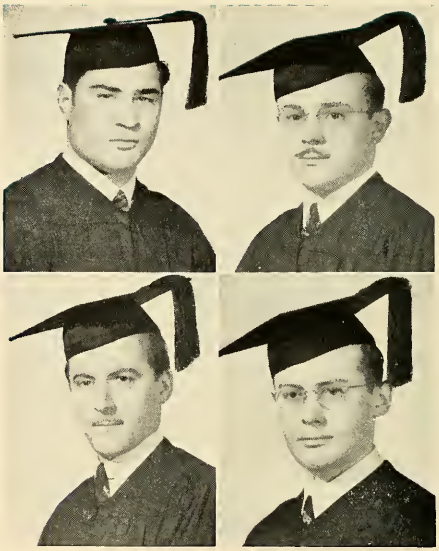
Jacob Handler
NEW YORK CITY

Solomon J. Hasiuk
PHILADELPHIA, PA.

Justin Heineman
NEW YORK CITY

Meyer Heller
BROOKLYN, N. Y.

Irwin Isaacson
SEATTLE, WASH.

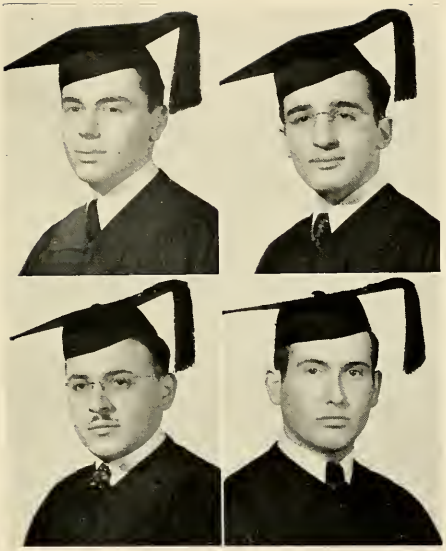


Elvin I. Kosofsky
NEWARK, N. J.

Michael A. Kra
BOSTON, MASS.

Seymour L. Krutman
BRONX, N. Y.

Israel Kurz
BRONX, N. Y.



Hyman J. Laks
NEW YORK CITY

Abraham I. Listokin
NEW YORK CITY

Ephraim F. Mandelcorn
MONTREAL, CANADA

I. Leonard Marienstraus
PRZEMYSL, POLAND

1941

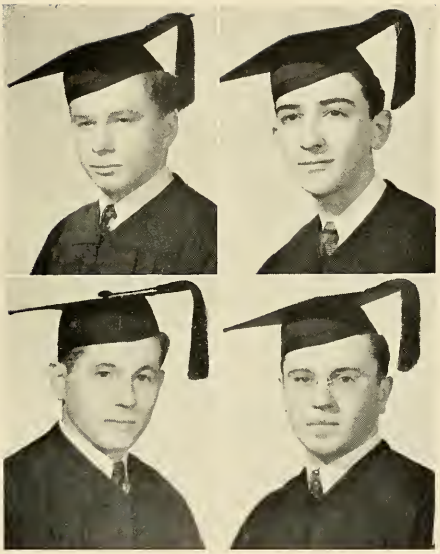
Samuel F. Meyer
BRONX, N. Y.

Myron B. Movsky
ROCHESTER, N. Y.

William Orentlicher
BROOKLYN, N. Y.

Harry M. Perlmutter
NEW YORK CITY

MASMID



Nathan Rabinowitz
BROOKLYN, N. Y.

Jerome H. Rosenblum
PARKCHESTER, N. Y.

George G. Rosenstock
HAGEN, GERMANY

Emanuel D. Rottenberg
NEW YORK CITY

Leon Rubinstein
BRONX, N. Y.

Eli Sar
NEW YORK CITY

Gabriel Schonfeld
BRONX, N. Y.

Aaron B. Seidman
BRONX, N. Y.

Charles J. Shoulson
PHILADELPHIA, PA.

Samuel Sobel
PHILADELPHIA, PA.

Abraham Weinberg
HARTFORD, CONN.

Morris Weinberg
SPRING VALLEY, N. Y.

1941

Lewis A. Weintraub
MONTREAL, CANADA

Arthur L. Weiss
SCRANTON, PA.

Maurice N. Wohlgelernter
TORONTO, CANADA

Abraham N. Zuroff
BALTIMORE, MD.

MASMID

LITERARY

"The maintenance of a high standard of organization and expression of English speech and writing is at all times expected of the student. In all his college work, as well as in the required courses in the department of English, he is expected to manifest proper command of the language."

Dr. Revel . . . *The Leader*

By DR. PINKHOS CHURGIN

American Jewry and world Jewry in general has sustained an irreparable loss in the death of President Revel. Orthodox Jewry had in him an effective, daring, and far-seeing leader that did not rise on its scene for generations. Dr. Revel stemmed the tide of retreat from orthodox Judaism, pushed, pummelled and stunned by overwhelming forces of annihilation,and urged it on a forward course. He set into motion a new trend which, unhalted, is destined to produce a renaissance of orthodox Judaism with its tremendous consequences to our future history.

In his capability to see things in their totality and beholding ideals in the image of actualities, he succeeded in accomplishing ends which by cold calculation were impossible of realization. He saw the reality in its fullness, instead of its metaphysical form. And in communion with reality, one does not stop to consider or deliberate, and wait; he acts. Visualizing realities, the great teacher and leader, Dr. Revel, felt solid ground under his feet even in the domain of Utopia. The Yeshiva was a Utopia twenty-five years ago—but a clear vision to its builder. There was a love for Torah in the hearts of those pioneers who centered around this institution, and a desire to maintain some sort of traditional yeshiva in this country. It was primarily designed to serve as a haven for yeshiva students who emigrated here. None dared to seek for the Yeshiva a higher destiny. That was stark realism then. Nobody believed that the institution of Yeshiva in the new world was capable of growth or stimulation; nor could it possibly influence American Jewish life. Those who were guided by current experiences and observations could hardly perceive the establishment at the Yeshiva of a College of Liberal Arts and Sciences. It was a daring and novel idea; some considered such an enterprise dangerous. It was certainly a complicated affair which ordinarily would require much study and preparation.

However, had the establishment of the College proceeded along the prescribed lines, it may have never emerged from the first stages of planning. All odds were against it, and to all practical judgment it was doomed to failure. But all forebodings and all imponderables could not weaken the determination of Dr. Revel to proceed with the immediate realization of that great project. Amid untold difficulties and in the face of impending disaster, he carried on his work with an assurance and an inner conviction which amazed even his most ardent followers. Some of his collaborators were, in those critical times, skeptical of the outcome. Dire predictions were flung at him, but he never wavered. For he was in the company of a new reality which others could neither see nor envision.

MASMID

His triumphs were due to the true quality of his leadership. A true leader pursues his ideal with the inexorable force of fate. He suffers nothing to stand between him and his ideal. So were all the creators of new movements and the authors of great acts in Jewish and world history. As a leader, Dr. Revel was one with his ideal: the Yeshiva, his ideal, followed him everywhere. His mind and his heart never for a moment wandered away from the Yeshiva. There was no lure for them outside the sacred precinct of the Yeshiva. It was this utmost concentration and constant watch over the ideal by Dr. Revel, a characteristic common to all great creators, which made possible the rise of the Yeshiva.

Dr. Revel could not remain stationary. An ideal is indefinite and is not confined to a circumscribed area of achievement. Urged on by the Yeshiva ideal, Dr. Revel ceaselessly reached out for a new enrichment and new achievement. The Yeshiva must become greater, and its sphere of influence wider, and its appeal stronger. He was disturbed by contentment—the breeder of inaction. His death has robbed the Yeshiva of the mighty driving force which was inherent in his leadership.

Let us walk in the light of his ideal.

Day Arrives . . . .

Floating in mist
The valley rises to meet the serried clouds
Dispersing the night
Dawn glistens anew.
The purple horizon warmly glows
Ray repeats ray
Gleam gathers gleam
Till the last wisps of darkness are sped.

—Aaron Seidman

Semantic Changes in English Words of Hebrew Origin

By ABRAHAM KARP

(EDITOR'S NOTE: *This study grew out of a preliminary investigation in the English Composition class*)

English, in its growth and development, was greatly enriched by borrowings from other languages. The influence of Latin, Greek, and the Romance languages is all too apparent, and loan words from almost every known language can be found in English. The Bible, as might be expected, is the chief source of Hebrew loan words. These borrowings are characterized in modern English by a literalness which they did not possess in their original forms. From divers meanings in the Biblical Hebrew, these loan words have acquired a specific meaning in present-day English. This development from vague and indefinite to precise meanings is indicative of normal linguistic change. A study of Hebrew loan words reveals that many of the borrowings have different connotations in the different passages, and that the commentaries often disagree on the meaning of a word in the same context.

Perhaps the most universal of all words is *Amen*, meaning "so be it", which is familiar to the Jews, Christians, and Mohammedans. It occurs thirteen times in the Old Testament, and from these passages it is possible to trace its development from an adjective to an indeclinable interjection.

In its primitive form, *amen* was used to introduce an affirmative answer, as found in the passage, *And Beneyahu, the son of Yehoyada answered the king and said, "Amen: May thus say the Eternal the G-d of my lord the king"*.[1] Rashi, commenting on this *amen*, adds to it "that Solomon may live"[2]: while Rabbi Levi ben Gershon says that this *amen* introduces a prayer.[3]

The first use of the independent *amen* occurs in Numbers V:22 "And these waters that bring the curse shall go into thy bowels to cause the belly to swell, and the thigh to fall away, and the woman shall say *Amen Amen*."[4] All the commentaries agree that these *amens* signify the acceptance of an oath, but differ as to why two *amens* are used. Thus, one of the early uses of *amen* was in solemn oaths.

Amen with the meaning "so be it" is first found in Jeremiah XI:5[5] "In order that I may fulfill my oath . . . and I answered and said 'Amen my Lord'." There is agreement among the commentaries that *amen* in this context denotes "so be it". Rabbi David Kimchi noting "Lord, so be it."[6]

During the Persian era, *amen* was the responsory of the people to the doxology of the priests and the Levites as shown by a passage from Nehemiah VIII:6, "And Ezra blessed the Lord, the Great G-d, and all the people answered 'Amen, Amen'."[7] This use of *amen* has come down to us, and *amen* is used as a responsory of the people to this very day.

In Tractate Ketuboth 66, we find *amen* used in response to the expression of good wish. The Rabbis had granted a widow a goodly sum of money, and she said to them, 'So shall ye decree for your own daughters' and they answered and said 'amen'.[8]

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1) I Kings I:36
2) I Kings I:36
3) I Kings I:36
4) ובאו המים המאררים האלה במעיך לצבות בטן, ולנפול ירך, ואמרת האשה אמן אמן.
5) לקיים הקום את השבועה... ואען ואמר אמן ה'
6) ה' כן יהיה
7) ויברך עזרא את ה' האלקים הגדול ויענו כל העם אמן, אמן.
8) אמרית לחם כך תפסקו לבנתיכם, ויענו אחריה אמן — בתובות ס"ו

Amen occurred in the English language as early as the tenth century and was used at the conclusion of a prayer as was done by the Hebrews. This use of *amen* has taken its place in church liturgy and has the same meaning as it had in the tenth century.

A verb form of *amen* was used by Thackery in: "Is there a bishop on the bench that has not *amen'd* the humbug,"[9] and by Southey in ". . . this very evening I have *amen'd* the volume."[9] *Amen* as a synonym for the "faithful one" was used as a title for Jesus. Wyclif used in Revelation III:14: "Thes thinges seith *Amen*, the faithful witnesse," and Nelson similarly makes use of it in his *Feasts and Fasts*: "Jesus who is the truth is called *Amen*."[9] These two uses of *amen* are now obsolete, and today *amen* is used exclusively at the conclusion of prayers, to denote "so be it."

The meaning of the word *behemoth* was always a matter of speculation both among Jewish and non-Jewish writers. According to Samuel Bochart in his *Hierozoicon*, which treats of the animals of the Scripture, *behemoth* is a hippopotamus. This view has been widely accepted by non-Jewish scholars.

The word *behemoth* appears in Job XL:15: "Only behold Behemoth,"[10] and is there used to describe an animal of tremendous size: "He stretches out his tail like a cedar . . . his bones like pipes of brass: his frames like bars of iron."[11] Abraham ibn Ezra explains *behemoth* as "a large animal than which none on earth is larger:"[12] Rashi says that it is "prepared for the future"[13] inferring that it is the *shor habor*, while M'zudas Zion identifies it specifically with *shor habor*.[14] Rabbi Gershon ben Levi states however that "He is a living thing, that is his name."[15]

Wyclif, in 1382, in translating the Bible, and not being able to find a word in the English language to correspond to it, transliterated בהמות as *bemoth*. Later the transliteration was made more accurately to *behemoth*.

In the English language *behemoth* was never defined. It was thought to be a gigantic animal of some sort, and the uses of *behemoth* fluctuated according to the user's conception of it. In the "Chronicles of Troy" we find "Whom the Hebrues call *Bemoth* that doth in Latin playne express a beast full of cursednesse." Milton uses the word *behemoth* in "Paradise Lost". "Behemoth biggest born of earth"; Shelley in "Prometheus Bound", "The might of earth convulsing *behemoth*"; and Stowe in "Uncle Tom's Cabin", "He's a perfect behemoth." At the present time, *behemoth* is used figuratively to denote some extraordinarily large or strong being.

The derivation of the word *babel* is a matter of dispute. Some etymologists claim that *babel* is compounded of two Babylonian words, 'bab' (gate) and 'ili' (G-d); hence *babel* is the Babylonian equivalent of "The Gate of God". This, they claim, was the name given by the Babylonians to the tower and city mentioned in Genesis XI:1-9. The Bible however says that it was called *Babel* because there G-d "did confound the language of all the earth."[16] Abraham ibn Ezra, in commenting upon this passage, says that *Babel* is compounded of two Hebrew words, בא (bo) and בל (bol), the former meaning "there came" and the latter "anxiety" or "care". *Babel* would therefore mean "there came anxiety or care". Another explanation is that *Babel* is compounded of the prefix ב (bo), meaning "there", and בלל (bolal), meaning "confounded." The two 'lameds' become one, and we have בבל 'there confounded'.

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9) Thackery in 1854; Southey - 1812; Nelson - 1535
10) Job XL:15 "הנה נא בהמות..."
11) Job XL:17, 18
12) Job XL:15 "שם תבהמה גדולה אין בישוב גדולה ממנה"
13) Job XL:15 "בהמות, טובן לעתיד"
14) Job XL:15 "...שור חבור..."
15) Job XL:15 "הוא בעל חיים שמו בן"
16) Genesis XI:9 "על כן קרא שמה בבל כי שם בלל ה' שפת כל הארץ..."

The varions meanings of *babel* in the English language can be traced back to Wyclif's translation of Genesis XI:9. "Therefor was callid the name of it Babel. for there was confounded the lippe of all the erthe." Thereafter the word *babel* was used to denote some form of confusion. visionary scheme. or a lofty structure.

Milton in "Paradise Lost" uses *babel* to mean a lofty structure[17] as does Steele in the "Spectator."[18] An obsolete meaning of *babel*. is its use for 'visionary schemes'. as found in Savage's "Wanderer". "The traitors near their babel schemes." The popular use of *babel* is as a scene of confusion or a confused assemblage. Fletcher illustrates this use in his "Night Walker". "All the chambers are a mere babel. or another bedlam." *Babel* is now used to mean a confused medley of sounds but it is generally being displaced by its close kin 'babble.'

The word *jubilee* was brought into the English language by Wyclif in his translation of Leviticus XXV:10. "Thou shalt halowe the fyftieth year . . . he is forsothe the iubilee."[20] Most of the commentaries agree that the word יובל of which *jubilee* is a translation. refers to the blast of a ram's horn.[21] Abraham ibn Ezra. however. says that it is like שלוח—dismissal or sending away. for on the year of the jubilee the Jewish servants were sent away. He also adds that the Rabbis say that *jubilee* is named after the ram's horn.[22] Rabbi Moshe ben Nachman states that the word *jubilee* signifies freedom or liberty and says that it stems from יובל—to go back to. or to stream. for on the year of the jubilee each person returned to his original land-holdings.[23]

In the English language *jubilee* acquired several meanings. It was used by Austin in his "Ranke's History", "In Wurtemburg too, the Israelitish year of jubilee was preached to the peasants." *Jubilee* also came to mean a time of restitution, remission, or release. This use of the word can be traced back to the Hebrew practice of compulsory restoration of hereditary properties to their original owners or their legal heirs. during the jubilee year; and the emancipation of all Hebrew servants. Sir Thomas Browne used the word in this sense in. "The first day of our Jubilee is death."

Pope Boniface VIII instituted the year 1300 as a year of remission from the penal consequences of sin. during which plenary indulgence might be obtained by a pilgrimage to Rome. the giving of alms. and the performance of other pious work. The year was known as a "year of jubilee." It was soon shortened from the centennial period to that of fifty. thirty. and twenty-five year periods. Now, an "extraordinary jubilee" is granted at any time. either to the whole church or to particular countries or cities.

Jubilee, used to mean fifty years. is found as early as Chaucer. "Our sexteyn and our ffermerer that han been trewe freres fifty year they may now G-d be thanked of his loue. Maken hir Iubilee and walk alone." It was used in the same sense by Sir Thomas More in "If there be any truth in Astrology. I may outlive a jubilee."

In a like sense. *jubilee* was used to mean the fiftieth anniversary of an event. although it is now used in a general sense to mean any anniversary. The present use of *jubilee* is to denote general or public rejoicing. usually at an anniversary of some event.

Thus we see the semantic changes which have taken place in English words of Hebrew origin.

17) "And still in vain design new Babels."
18) "The fond builder of Babels."
20) „וקדשתם את שנת החמישים... יובל הוא תהיה לכם"
21) Rashi says: „ומה שמה יובל שמה על שם הקועת שופר"
22) „כמו שלוח והו"ל אחרו שפירוש יובל בעש... ונקראת השנה בשם השופר"
23) „לא קראו הכתוב יובל על התקועה רק על החרור, יובל הוא שבה ושבו כל איש אל אחוזתו"

The Sublime and the Ridiculous

By MORRIS MARGOLIES

This is a world of contradiction and contrast. Night and day, winter and summer, rain and sunshine, storm and calm, are equally incorporated in the pattern that is nature. Hatred and love, fear and confidence, sorrow and joy, anger and benignancy are all citizens in the realm of emotion. Ugliness and beauty, brilliance and dullness, wisdom and ignorance, power and impotence enjoy indiscriminating representation in what we are pleased to call the abstract. Capitalism and socialism, hierarchy and anarchy, autocracy and democracy, theism and atheism are complementary elements in the domain of ideas.

Such a situation is not to be deplored. Quite the contrary, it is fortunate for mankind that it does exist. For were it not for this element of variety, change, and antithesis, life would be unendurable on the face of this earth. Eternal spring would evidently not make for an ideal earth, just as eternal autumn would not. An atmosphere that is stagnant, a state that is perennial, a sentiment that is consistent, and a philosophy that is unchanging, would lead only to boredom, misery, and eventually to death. Life is endurable for most of us only because we await change; because we expect, so to speak, the unexpected. We want to live on because we fear that by passing on we will have missed something. We are in perpetual anticipation of the different, the strange, the bizarre.

The sensational will always capture the head-lines on our newspapers, albeit the more common may be the more important. An accident in the street, a soap-box orator, an unusual show-window display, or an Easter parade will never fail to attract and excite the otherwise listless passer-by. Why? Simply because they are variations or novelties which satisfy in a measure the yearning for change. That yearning is undeniable because natural and in adequate testimony of this fact stands civilization itself. From his earliest days of cave habitation, man has constantly evolved new things, new techniques, and new ideas, because of that strong desire for change which manifested itself in an interminable process of invention and discovery.

The answer to the question as to why the conservative attitude is prevalent usually among the wealthy classes, and the progressive or liberal among the indigent classes, may lie partly in what has been said. The rich, by reason of their money and power, can afford to satisfy their instinctive craving for variety by indulging in any number of diverse activities, by catering to their own unpredictable whims. The poor, by reason of their inability to do the same, are ever desirous of change, because their fundamental craving for variety is left largely unsatisfied.

In the case of one particular individual, myself, the entire system of change and contrast spoken of in the above paragraphs, has resolved into two elementary forces, ideologically as far removed from each other as the angelic Raphael from the infernal Satan. As a result of the simultaneous existence of these two forces, I have suffered a species of untold misery: sometimes this reduces itself to a profound melancholy bordering on unutterable despair. I am not certain if this despair will not ultimately entail suicide, for certainly during such moments, the thought of self-erasure seems neither foreign nor fantastic.

I find myself torn between two worlds: the one in which I must inevitably exist, and the other towards which I constantly strive and aspire. The tragedy of it all occurs when, after having in a degree enjoyed of the offerings of the latter, I am rudely kicked in the shins by the former. And the contrast is heinous.

With two billion other beings I live in a planet called Earth. I eat, drink, sleep, ride in subways and buses, shine my shoes, bring the garbage down to the cellar, shovel the coal into the furnace, fasten and unfasten my garter, use the can-opener on the can of tomato sauce, order my groceries, draw up the totals on the account slips, dust my carpet, and I walk through the revolving door. I can't help doing all this. I must, since I live here on Earth.

But I also think, write, dream, listen to a performance of Beethoven's Choral Symphony, read Milton and Shelley and Keats, see a presentation of "King Lear", stroll by the sides of shimmering lakes on moon-lit nights, hear Caruso singing Massenet's "Elegy", Menuhin playing Mendelssohn's Violin Concerto, and Toscanini conducting the Third Symphony of Johannes Brahms, gaze at Rembrandts, gape at Raphaels, and marvel at DaVincis.

All this I do because I choose to, because otherwise I just would not go on living. This is the world of my choice, and this it is that contrasts so sharply with the other, the prosaic and materially material world.

For my part, I wish the latter could be done away with completely. To my mind, that would be nothing short of ideal. It's the hopeless impossibility of doing just that that sometimes drives me to distraction. For being recalled, as I always am, so harshly from the spiritual by the ever-lurking, loathful, prosaic jars my soul and rocks my being to its very foundations.

The contrasting and contradictory element of this world spoken of at the very beginning of these reflections, are complementary in nature, serving only to throw their antitheses into bold relief without, however, nullifying or counteracting each other. They can and they do exist in harmony very much like the contrasting colors of red and green, or blue and orange. But the contrasts between what is my conception of the ideal and the deplorable real, is not complementary: nor is it in any way harmonious. It is of a conflicting, nullifying and destructive nature. It is a titanic struggle between the sublime and the ridiculous.

A PARTING FAREWELL

By MAURICE N. WOHLGELERNTER

Heavy clouds hung overhead and fierce winds raged about us. Nature herself was in mourning. We, his students, stood weeping silently at his open grave. In a few moments the remains of our great spiritual leader would be lowered into their final resting place. Our hearts were beating loud and fast. These were our final seconds together. . . .

Never to return! The thought was unbelievable. No more could we count among us our teacher, our leader, and our friend. To whom were we now to turn? Who would guide us now in our course?

Morenu! You were engulfed from the early years of your life in a struggle defending Torah and its ideals. It was a battle in which you often stood single-handed, against the forces of hatred and heresy nestled in our midst. But as your role in the battle ends, dear teacher, you have already turned the tide; for you are the victor, passing on to us the fruits of victory. Out of the chaos your brilliant idealism has created an everlasting monument.

In the last week of your life, you summed up your complete attitude. You described the monument which you had built, as it will be twenty five years hence. *Our Yeshiva—the potent force in world Jewry.* It shall be the spiritual shrine to which everyone will look for guidance, and will be a refuge from the vicissitudes of life as they unfold with relentless speed.

Those of the outer world, they saw it not. They knew not of ideals, or life, or truth. Their material existence blinded their visions; they were caught in the swift current of ignorance, malevolence and endless misery. They knew no happiness; their struggles were in vain, for these carried with them no faith or love.

Rabenu! We, your students, understood you. How often that vision returns and penetrates our minds as you sat expounding your last "Shiur." In obvious pain, your eyes closed, your head erect, you inspired us as ever, as you expounded the words of Torah to us. We shall never forget that which is the binding link between us and our Creator—the Torah and its teachers. . . .

These were our thoughts as we watched the casket sink slowly into the earth. Warm tears of adoration trickled down our faces. Unwillingly we retraced our steps. We stopped and lingered for a moment. Morenu VeRabenu! . . . Sholom! . . .

"Among The Cedars Hath Fallen A Flame"

By HYMAN CHANOVER

(Editor's note: The article that follows is the text of an address delivered by the author at the Hesped of our beloved President.)

We have sustained a great loss. An irreparable crater has been left in the heart of our institution at the departure of our benefactor, our very sustenance—Dr. Bernard Revel—זכר צדיק לברכה

To utter words of eulogy is to place a limitation upon his almost infinite vision. To speak highly of any one phase of his work at Yeshiva and Yeshiva College, is to deny one's self the ecstasy derived from a glimpse of eternal greatness. Neither the pen nor the instruments of human speech can adequately describe the calibre of work, the quality of devotion and self-denial which our pathfinder and guardian angel dedicated to the dissemination of Torah in America.

חשם לקח —G-d has taken what He has seen fit to take: but He has not taken all. עוד חותיר אלקינו לפליטה גדולה —the Lord has permitted something to remain. The corporeal, the bodily existence of our captain is no more; gone, interred in the earth from which man was molded. But the spirit, the consecrated spirit remains forever, here with us, an undetachable part of this great institution: its very life. For about us at this very moment, flutters that creative spirit, that guiding holiness, that immortal soul. The very idea of Yeshiva and Yeshiva College is the expression of the greatest personality American Jewry has possessed.

Dr. Bernard Revel, ז"צ , was in himself a personification of those principles which underlie the subsistence of this institution. His lifelong objective was to create a unit—an all-inclusive unit—which would serve as a center of Torah for the enrichment of Jewish communities, and for the advancement of the values of Judaism. "*fused and harmoniously blent with the knowledge of the ages.*" The raison d'etre of Yeshiva College was, as he conceived it, the achievement of a perfect synthesis between religious and secular learning. Yeshiva College was to be an undetachable arm of Yeshiva; both were to signify *one* and only *one* philosophy; both were to be known as one and only one institution. With his divine vision, he conceived of it, and with his undying labor he constructed it.

Culturally and extra-culturally it bears his seal. Curricularly and extra-curricularly it displays his imprint. There does not exist the phase of activity at Yeshiva and Yeshiva College which does not manifest the spiritual presence of its inspirer. There does not exist the activity which is not indebted to the powerful guiding ability of our deceased father. Everything that is, is because of his direction and inspiration. Everything that has blossomed, has blossomed through his untiring efforts.

His students were his whole life—as he was theirs. His pupils were his children, and like a mother eagle, he protected them against alien onslaughts. *He* inspired them: *he* guided them: *he* preserved them.

MASMID

Holy father, now in Heaven! Cause eternal light to be shed upon your pupils. Hover about them now as before. Grant them light that they may see the infinite wisdom of your teaching. Strengthen them that they may continue to carry towards completion the task you set out to accomplish—the task which involves the maintenance of Yeshiva and Yeshiva College as one unit bent upon the dissemination of Torah.

Rest assured. O holy father, that your spirit shall linger among us forever.

* ★ *

The Spirit of Invention . .

A teeming brain with images bizarre,
Mindless that regularities demand
Appointed meals and sleep—peradventure bar
Untimely inspiration's calling hand,
Encloses self in its own haunting land
And to the world outside, as if all blind,
Seeks on the shores of reason's golden sands,
To draw a pattern never yet designed.

It may be that light from a distant star
In the obscure recesses of his grand
And ever azure inner heaven, will mar
Repose, and trouble every organ and gland
Until with determined effort to withstand
Opposing hindrances, he comes to find
It possible by some inside command
To draw a pattern never yet designed.

Some will call him curious—from afar
And mock his concentration and his stand
For worldlessness; but heedlessly his ear
Of thought tells him to carefully expand
The seed, which a sudden dream has made a brand
To fire his active, unrelenting mind;
For he, no matter how, must understand,
And draw a pattern never yet designed.

—Seymour Krutman

KANT, the Mediator

By GEORGE G. ROSENSTOCK

The human mind throughout the ages has been puzzled and stirred to contemplation by these contradictory tendencies that nature appears to exhibit in its process: the stable and the uniform aspect of existence on the one hand, and the unpredictable and precarious aspect on the other. The harmony of nature's cycle of seasons, with its blossoming, withering, and never-failing rejuvenation, has invariably been the inspiration of the great masters. The sudden, unexpected tragedies that nature visits upon human life — plague, famine, disease—have often driven thinkers to seek refuge in stark skepticism. John Dewey, in expressing this apparent inconsistency in nature, maintains that "we live in a world which is an impressive and irresistible mixture of sufficiencies, tight completeness, order, recurrences which make possible prediction and control and singularities, ambiguities, uncertain possibilities, processes going on to consequences as yet indeterminate."[1]

It has been a fundamental theme of philosophic endeavor to establish a system of cosmology that would account for the apparent discrepancy manifested in the universe. In the attempt to coerce nature's recalcitrant material into the shape of a philosophical structure, thinkers have often laid undue emphasis on one of nature's conflicting aspects, and subordinated the other to comply with the general doctrine propounded. Philosophers who felt the strange fascination for the awe inspiring harmony of the universe, advanced the claim that this permanence was truly representative of reality. Others, appalled by the apparent indiscriminate power which plunges the so-called stable world of ours into catastrophe, succumb to the notion that this world's destiny is subject to the frivolous whims of chance.

The attitude, taken toward the question at hand, will reflect itself in the position assumed to a no less significant issue—that of the potential power possessed by reason to comprehend the external world. The mind which delights in the contemplation of the eternal laws permeating the universe will magnify reason, the source of its illumination. Preoccupation with the fluctuating and contingent phase of nature, however, will effectuate a disparagement of reason and a denial of its objective existence in reality. The character of uniformity that nature allegedly reveals, will then be ascribed to the deceptive working of the imagination which can create this illusory permanence as an escape from distressing reality.

The history of human thought thus witnessed the evolution of a vast array of conflicting philosophies, which can be divided into two distinct camps. On the one hand, thinkers have fallen prey to skepticism, and denied reason the power to render the universe intelligible. On the other, they have placed unimpeachable faith in reason and established a variety of metaphysical systems, each professing the advancement of absolute truth.

It was the recognition of these conflicting views with respect to the potential power of reason, derived from a study of the ever-surging stream of philosophy, that stimulated Immanuel Kant to abandon the traditional high-

[1]"Experience and Nature". John Dewey; p. 47

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way of reflective inquiry. He dedicated himself to a re-examination of reason —the instrument of rational operation—and to an analysis of its potential power, range, and competency in dealing with matters of metaphysical concern. Kant considered it to be "a powerful appeal to reason to undertake anew the most difficult of its duties, namely, self-knowledge, and to institute a court of appeal which should protect the just rights of reason, but dismiss the groundless claims, and should do this not by means of irresponsible decrees, but according to the eternal and unaltered laws of reason."[2] Kant's major objective was to raise philosophy to the rank of a science that would eliminate such dialectical controversy as could not withstand the trial of verification in the newly erected standards of reason. "The very object of the critique of pure speculative reason," Kant states, "consists in this attempt at changing the old procedure of metaphysic, and imparting to it the secure method of a science, after having completely revolutionized it, following the example of geometry and physical science. This critique is a treatise on the method, not a system of the science itself: but it marks out nevertheless the whole plan of that science—both with regard to its limits and its internal organization."

Proper comprehension of the contribution of Kant warrants a succinct review of the conception of reason, as propounded by the two proponents of the clashing schools of thought, to which reference has been made. Intellectualism and empiricism—for it is by these appellations that the opposing speculative camps are known—are best epitomized in the positions of Baruch Spinoza and David Hume.

An unshakeable faith in the infallibility of reason is the core of Spinoza's teaching. Reason to him is the key to the understanding of the true essence of reality. John Dewey, in expressing this thought maintains that Spinoza was possessed by "the conviction that a true idea carries truth intrinsically in itself, so whatever must be thought must—and alone must be." In other words, reason provides its own guarantee and is subject to no outside factor for verification. The same rationality that constitutes reason permeates the universe and determines its process in all the spheres of its existence. The manifestations of contingency in nature, however, are identified with the mutilated perceptions of the imagination that have not been transformed by reason into rational conceptions. A true understanding of the rationality of specific occurrences can only be attained through their arrangement in the proper sequence of antecedent cause-and-effect relationship. The validity of a formal chain of logical implications in itself enunciates truth. And Spinoza does not hesitate to pursue his doctrine to its ultimate conclusion, by advancing a claim that human mind never before dared entertain: "the human mind possesses an adequate knowledge of the eternal and infinite essence of G-d."

The problem of the qualification and competency of reason to comprehend true reality—a problem that represents the turning-point in Kant's philosophy —does not exist for Spinoza.

The Spinozistic intellectualism has not gone unchallenged. In fact, it has met with bitter antagonism in the philosophy of David Hume. Human mind to him, a passive, inanimate organ, possessive of no intrinsic power, depends for its acquisition of knowledge, exclusively upon the external world. Order and harmony, apparent in the universe, have no objective reality, but are the products of a process of habit-formation by the mind which associates similar occurrences in the realm of "matter of fact", and imputes to this subjective, arbitrary coordination of nature the character of certainty and necessity.

The objection may justly be raised: What sort of mysterious power induces the mind to view this world of alleged contingency under the form of a neces-

[2] "Critique of Pure Reason", Immanuel Kant; Max Mueller Translation, p. XX

sary, coordinated whole, if the only source of knowledge is a world of unrelated, disconnected entities? This objection may be strengthened by the fact that the laws of mathematics and physics which are formed by the mind, prove themselves applicable to the external world. This adaptability of the *res cogitans*—the "realm of ideas"—to the *res extensa*—"the realm of matter of fact"—establishes that subject-object relationship which constitutes the essence of orthodox philosophy.

It was Kant, then, who attempted a reconstruction of the traditional subject-object relationship that had been undermined by Hume's skepticism. The revolutionary character of this re-interpretation of subject-object relation reveals the ingenuity of his philosophy. His critical investigation into the problem of the cognitive activity of reason with respect to the external world may be regarded as an endeavor at mediation between the two radically divergent doctrines of cognition, advanced by the clashing philosophies dealt with before.

Both empiricism and rationalism served Kant as a source of inspiration, and furnished him with valuable conceptions. Empiricism taught him that the cognitive activity of reason cannot be divorced from the realm of experience; that the very source of knowledge must be the "realm of matter of fact."

"That all our knowledge begins with experience, there can be no doubt. For how should the faculty of knowledge be called into activity if not by objects which affect our senses, and which either produce representations by themselves, or rouse the activity of our understanding to compare, to connect, or to separate them—and thus to convert the raw material of our sensuous impressions into a knowledge of objects, which we call experience? With respect to time, therefore, no knowledge within us is antecedent to experience, but all knowledge begins with it."

Rationalism taught Kant that reason is possessed of definite, intrinsic powers of its own, and that it takes an active part in the production of knowledge. His famous words "thoughts without contents are empty; intuitions (perceptions) without concepts are blind".[3] express adequately the synthesis of the respective conceptions derived from the opposing philosophies.

The major objective of the following analysis will be to elucidate Kant's basic contention that all human knowledge grows out of a process of intricate collaboration of reason and the external world, and retains its validity only in its subject-object relationship. " . . . it is equally necessary to make our concepts sensuous, *i.e.*, to add to them their object in intuition, as to make our intuitions intelligible, *i.e.*, to bring them under concepts. These two powers or faculties cannot exchange their functions. The understanding cannot see, the senses cannot think. *By their union only* can knowledge be produced."

A brief statement of Hume's analysis of the principle of cause and effect will be necessary to show how Kant resurrected the edifice of philosophy that had been shattered by Hume's skepticism.

Hume argues that the "realm of matter of fact" exhibits distinct, particular occurrences that impress themselves upon the mind. To correlate the detached, dissociated instances of experience in a chain of necessary cause-and-effect relation, therefore, means to add to the external world a faculty that cannot be derived by empirical observation. The human mind, however, in its formation of conceptions, cannot go beyond the realm of experience.

[3]Ibid.: p. 41

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Hume, therefore, draws the conclusion that the notion of cause-and-effect is to be rejected as being "fictitious" and "delusive". This conclusion will be inevitable on the basis of the assumption that the "realm of matter of fact" and the "realm of ideas" are completely dissociated entities. The human mind then acts merely as a mirror that projects what it absorbs from the external world. The very image only of the world of external things impressed upon the mind conforms to reality. A notion, therefore, which is not contained in the absorbed material must be attributed to the fabrication of the imagination, and therefore, rejected as "fictitious".

Hume's contention of the complete dissociation of the *res cogitans* and the *res extensa* marks the very point of departure of Kant's philosophy.

A complete analysis of the realm of experience Kant postulates, will lead to the realization that the world of external things is not a dissociated entity detached from the human mind, but is made up of a synthetic compound of two constituent factors: the object of the external world, and pure *a priori* notions projected by the complex apparatus of the human mind into these objects.

"But although our knowledge begins with experience, it does not follow that it arises from experience. For it is quite possible that even our empirical experience is a compound of that which we receive through impressions, and that which our own faculty of knowledge (incited only by sensuous impressions), supplies from itself a supplement which we do not distinguish from that raw material until long practice has aroused our attention and rendered us capable of separating one from the other."[4]

It will be interesting to note that Kant proves his revolutionary conception of the realm of experience by making use of the very arguments that induced Hume to deny the objective existence of cause and effect.

Kant adopts Hume's contention of the contingency of the "realm of matter of fact" when he writes that "experience teaches us, no doubt, that something is so or so, but not that it cannot be different" and that "experience never imparts to its judgments true or strict, but only assumed or relative universality (by means of induction), so that we ought always to say, as far as we have observed, hitherto, there is no exception to this or that rule.[5] If, therefore, a judgment is thought with strict universality, so that no exception is admitted as possible, it is not derived from experience, but valid absolutely by *a priori*.

His approval of Hume's doctrine of the contingency of the world of external things leads Kant consistently to the conception of an *a priori* that is characterized by strict, necessary universality and allows no exception.

"Empirical universality, therefore, is only an arbitrary extension of a validity which applies to most cases, to one that applies to all: as, for instance, in the proposition, 'All bodies are heavy'. If, on the contrary, strict universality is essential to a judgment, this always points to a special source of knowledge, namely, a faculty of knowledge *a priori*. Necessity, therefore, and strict universality are safe criteria of knowledge *a priori* and are inseparable one from the other.

On the basis of the presented chain of arguments adopted from Hume, Kant advances his revolutionary doctrine that the "realm of matter of fact" has no objective reality detached from the perception of the human mind. The world of external things, as perceived by the human imagination, possesses as one of the constituent factors pure *a priori* notions that are furnished by the human mind. Time and space, Kant postulates, are not intrinsic in

[4]Ibid.: p. 715
[5]Ibid.: p. 716

the external world, but constitute "pure forms of intuition" (perception), projected by the mind into the world of experience.

Assumed that "all general truths, which at the same time bear the character of an inward necessity, must be independent of experience, clear, and certain of themselves" the notions of time and space cannot be derived from the realm of experience. Time and space, Kant propounds, are the necessary and indispensable conditions for any kind of perception to take place in the imagination. Time and space are the very boundaries to which all human imagination is inescapably confined. Outside of time, no occurrence in the stream of events can be thought of: outside of space, no object of the world of external things can be imagined.

The intrinsic character of necessity and universality that the notions of time and space reveal, establish them irrefutably as "pure, *a priori* intuitions, independent of experience, clear and certain by themselves." The external world, therfore, does not present itself to the human senses as a distinct, dissociated entity in itself, but constitutes an irreducible compound of objects and *a priori notions* instilled into them by the mind. Kant does not hesitate to pursue this doctrine to its ultimate conclusion when he denies to the notions of time and space objective existence, independent of the human imagination, and professes them to possess merely a subjective reality. To make use of Kant's peculiar, original terminology, the "doctrine of the ideality of time and space" renders necessary a distinction between the realm of "phenomena", perceived by the human senses; and the realm of "noumena" (die ding an sich) impenetrable by human intellect.

"What we mean to say was this, that all our intuition was nothing but the representations of phenomena; that things which we see are not by themselves what we see, nor their relations by themselves such as they appear to us, so that, if we drop our subjects or the subjective form of our senses, all qualities, all relations of objects in space and time, nay, space and time themselves, would vanish. They cannot, as phenomena, exist by themselves, but in us only. It remains completely unknown to us what objects may be by themselves and apart from the receptivity of our senses. We know nothing but our manner of perceiving them, that manner being peculiar to us, and not necessarily shared in by every being, though, no doubt, by every human being. This is what alone concerns us. Space and time are pure forms of our intuition (perception), while sensation forms its matter. What we can know *a priori*—before all real intuition (empirical observation) are the forms of space and time which are therefore called pure intuition, while sensation is that which causes our knowledge to be called *a posteriori* knowledge, *i.e.*, empirical inherent in it, while sensations themselves may be of the most different character. Even if we could impart the highest degree of clearness to our intuition, we should not come one step nearer to the nature of objects by themselves. We should know our mode of intuition, *i.e.*, our sensibility, more completely, but always under the indefeasible conditions of space and time. What the objects are by themselves would never become known to us, even though the clearest knowledge of that which alone is given us, the phenomenon."[6]

The doctrine of the ideality of time and space enabled Kant to escape the destructive skepticism of Hume that led the latter to a denial of an intrinsic cause-and-effect relation in the world of external things. It is self-evident that a theory of complete dissociation of the *res cogitans* and the *res extensa* deals a death-blow to scientific pursuit. In whatever esteem Kant's philosophy may be held, credit cannot be denied him for having re-established science on new sound grounds. He set out on his laborious task with a definite aim in mind: to uphold scientific enterprise.

[6]Ibid.; p. 34

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"We intend to make the experiments whether it is not possible to conduct reason safely between these two rocks, to assign to her definite limits, and yet to keep open for her the proper field for all her activities."[7]

In our brief review of Hume's fundamental position, we have raised the problem of the applicability of mathematical formulae and the laws of general science to the "realm of matter of fact" which Hume failed to account for. On the basis of the doctrine of time and space this problem receives a definite solution. Our analysis has attempted to elucidate Kant's fundamental contention that time and space, the two essential conditions of sense-perception, are not data given by things, but universal forms of intellect, into which all data of sense must be received. Hence, whatever is true of these indispensable forms of perception in their character of universality must equally apply to the objects of perception of which they constitute a necessary, intrinsic part. The formal relations of mathematical axioms, conceived by the intellect in space, will therefore conform to the world of external things. The formal chain of cause-and-effect relation in time, then, applies to the specific occurrences in the stream of events, because time as a necessary, universal form represents a constituent part of these events.

Immanuel Kant had re-established the basis for scientific pursuit and paved the way for great achievements by men of science in subsequent generations.

[7]Ibid.; p. 742

Evening . . .

The singing of the day
The silence of the night
Blend tones
When evening colors cross the sky.

—Aaron Seidman

From the Music Hall to Yeshiva College

By MEYER HELLER

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs; he most lives
Who thinks most, feels noblest, acts best."

—BAILEY

As I walked through cushioned corridors, downstairs, and up elevators to the hushed beige and brown offices that are headquarters to the kindly man behind the Music Hall, I felt that I had at last found the man who might have served as an inspiration for the poet, as he wrote those lines.

There, behind a neat desk, sat the man who is responsible for the direction of the vast enterprise that is Radio City, but I was not concerned with that part of his life. It was for a reason closer to my own heart that I decided to see William G. Van Schmus. Why had this man taken the cause of Yeshiva and Yeshiva College as his own, and why did his interest in our institution remain almost an esoteric matter as far as the students were concerned?

Speaking slowly and leisurely as he is wont to do, Mr. Van Schmus closed his eyes and thought back to the day seven years ago when Mr. Jacob Salzman, Executive Director of the Yeshiva Foundation, came to see him. Although he was only at the helm of the Music Hall for less than a year, his reputation as a provider of distinctive programs of a high order for the "Showplace of the Nation" was already well established.

"They asked me," he said, "if we at the Music Hall would put on a show at their annual dinner. They were very modest in their request, and I complied. I attended the dinner, and was very much impressed by Dr. Revel's earnestness and the sincerity of the people who were there."

This one-time publisher of juvenile books, including the famous "Oz" series; financial executive in Chicago and New York department stores; owner and general manager of one of the better known national advertising companies—the man who had succeeded in all these enterprises had taken the interests of Yeshiva as his own.

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Only three or four years ago, the head of Radio City was asked to organize a committee which would solicit the interest of the motion-picture industry in Yeshiva College. The results were visible on the fifth of January of this year, when seated at one table at the annual dinner held at the Hotel Astor, were three of the most important figures in the motion-picture industry: William G. Van Schmus, Barney Balaban, and George P. Skouras. One need only consult the list of Scholarships at Yeshiva College to prove Mr. Van Schmus' statement that "the interest of the motion-picture industry in Yeshiva is very real," for no less than six complete scholarships have been set up by men related to that field of entertainment.

Fascinating to the untutored movie-goer was the discovery of the method used to select the pictures for exhibition at America's greatest movie palace. The employees, from the foreign-born musicians to the all-American ushers, attend the previews of all pictures and give their opinions via a questionnaire. With the questionnaire before him, Mr. Van Schmus makes his decision. The employees, all well equipped young men and women, are right about ninety percent of the time. The high standards that the employees have set up, explains why Music Hall consistently has shown such great pictures as "The Philadelphia Story", "Rebecca", "Snow White and the Seven Dwarfs", "A Star is Born", and "The Informer."

Under Mr. Van Schmus' direction, the Radio City Music Hall has become the greatest theatre in the world, with a national and international reputation, famous for the superior quality of its entertainment. The fact that the Music Hall has reached the pinnacle in the entertainment world is explained by the character and attitude of the man directing its activities. His genuine respect for the good taste of the American public was manifested in statement after statement. "The public," he said, "is much keener than it was seven years ago. People have become more discriminating, and as a result, show more intelligent appreciation of a good picture."

One statement by Mr. Van Schmus remained in my mind long after I had left his office. "There are no prima donnas in this organization; we work like a good team. I tell the men and women here to think of the Music Hall only, and their own good fortune will follow."

It was the wish of Dr. Bernard Revel, of sainted memory, expressed as recently as last November, that fitting action might be taken to perpetuate his name in the institution his thoughtful service has so often stimulated; the action of the Faculty in establishing the W. G. Van Schmus Scholarship ensures that the work of this unassuming spirit will spread its wholesome affect upon coming generations of the students of Yeshiva College.

We, its students, should feel proud that a man of his character and ability has made what is so near to *our* hearts close to *his* heart.

Henry George and A Balanced Economy

By HYMAN J. LAKS

During the nineteenth century there arose a number of prominent social thinkers and reformers in Europe and America. The conditions of the laboring population huddled about the industrial centers of Western Europe were appalling to behold—men, women and children being engaged in eking out a miserable existence at the mills and coal mines in the service of the Industrial Revolution. Earnest and eloquent figures like Karl Marx, Ferdinand Lasalle and Henry George did much to bestir and awaken public opinion to the crying need for reform.

The growing inequality in the distribution of wealth led Karl Marx, the formulator of scientific Socialism, to see within society a struggle between classes, those who labored and those who owned the means of production. As a result of this conflict capitalism, he predicted, would ultimately fail and would be replaced by a communistic society. Exploitation and class-conflict would cease, and a new era of social progress would be inaugurated.

In spite of its promises, Socialism has held little attraction for Americans. The American way of life, developed through individual initiative and self-reliance, is strongly opposed to collectivism. Furthermore, material conditions in America differed, the standard of living was higher than that of other lands, and the benefits of mass-production were more widespread. As a result, Americans have been slow in developing class-consciousness, contrary to the dictum of Marx, and look with suspicion upon foreign ideas and "isms".

Nevertheless, as the history of America during the last century and our experience since 1929 show, our industrial growth has created many perplexing problems and has intensified still others. Insecurity, poverty, low wages, technological unemployment, monopoly, and the business cycle, giving rise to open hostility and strife between capital, labor and government as well as to difficulties between producer and consumer, are justification enough for concluding that our economic structure is in need of improvement. Are we capable of analyzing and solving these problems which are a threat to our civilization? This paper will endeavor to present the solution given to these problems by Henry George as well as appraise his contribution to economic thought.

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It is not surprising to learn that the problem of insecurity preoccupied George since he himself was pursued by poverty throughout his life. At the age of nineteen, George migrated from Philadelphia to California where, within the short period of a lifetime, he witnessed the transformation of a sparsely settled land into a duplicate of the Eastern seaboard. The same social and economic ills, the slums and poverty that had cast their blight upon the East were making steady encroachments upon the West.

Unlike the Socialists who proposed abandoning economic initiative, George, a product of the American environment, wished to perfect in practise the application of the principles of free enterprise and competition. In opposition to Marx, George maintained that the cause of poverty does not lie in capitalism and capitalistic exploitation. The conflict between labor and capital, he insisted, is a myth. Capital, no less than labor, is being exploited—by the landowner.

The position of George is that all economic maladjustments spring from the retention of economic rent by the landowner. Under a competitive system, labor and capital are compelled to accept as much as their efforts would yield on marginal land, the remainder going to the landowner as rent. Rephrasing Ricardo's law of rent, which he accepted, George declared that the owner of land is in a position to demand "so much of the wealth produced by the exertion of labor and capital upon it as exceeds the return which the same application of labor and capital could secure in the least productive occupation in which they freely engage"[1].

Land is ubiquitous, entering in one way or another into every activity. It includes the soil, the site and all the natural resources. On the other hand, improvements on land such as buildings or railroads fall within the category of capital which is defined by George as "wealth in the course of exchange", signifying the complete process of production and distribution.[2]

George contended that private property in land is unjustified. Priority of occupation or settlement of land does not entitle the individual to the exclusive possession of it. All have equal rights to land, the source of all wealth. The individual has, however, the right to retain the products of the land resulting from the exertion of labor. "She (nature) recognizes no claim but that of labor, and recognizes that without respect to the claimant."[3] George thus advocated the labor theory of private property, an economic version of the doctrine of natural rights.

On this basis George justified interest, a return to the investor of capital. Capital is wealth, a product of labor, owned exclusively by the investor. Capital not only increases the efficiency of labor, but, unlike labor, which can only adjust, is able to multiply as a result of the "reproductive forces of nature".[4] For example, the lender of grain deprives himself of what would have been able, if planted, to multiply and sprout into stalks of grain.

[1]"Progress and Poverty", Henry George; p. 169
[2]Ibid.; p. 46
[3]Ibid.; p. 333
[4]Ibid.; p. 187

One may ask, will not the right of one individual to labor and earn the products of land interfere with the similar right of others? The answer given by George is that if society were to abolish private property in land there would never be lacking the opportunity to labor. An increase of population would make possible increased specialization in the use of land, thereby providing more employment.

George showed further that an increase in the value of land is due to social conditions and not to individual effort, thus eliminating the claims of laborers and capital investors to the additional "unearned increment."

Rent rises as a result of three factors: 1. increasing population. 2. improvements in the arts, and 3. speculation. As a population increases rent rises partly because the margin of cultivation of land is lowered but mainly because of increased specialization of land. As a consequence of specialization city land having acquired a "productiveness of a higher kind".[5] is worth much more than country land.

The second factor, improvement in the arts, includes not only improved means of production and transportation but also political and social reforms, which indirectly aid production. Here, too, rent rises because of the lowering of the margin of cultivation. The last factor is land speculation, in the anticipation of a future rise in land values as a result of the two factors mentioned previously.

George concluded that economic rent is the property of society as a whole and should be appropriated by the State, acting for society. As to method, it would be cumbersome and unnecessary for the government to nationalize land and then lease it out to individual entrepreneurs. The same result could be achieved through the complete taxation of land values, arrived at by periodic assessment of all the land in the country. Land would continue to be "bought" and "sold". Although the land would nominally be owned by individuals, society would be the actual owner. "We may safely leave them the shell, if we take the kernel".[6] In line with this, George strongly opposed compensating the present landowners.

George was confident that land values would be more than sufficient to bear all government expenses. He, therefore, proposed that all other taxes be abolished. Public expenses should be paid out of the common fund, which is rent. Taxes, with the exception of a tax on land, constitute a levy, diminishing the income of individuals. Rent, however, is value created by society as a whole and can rightfully be used for social purposes.

The effects of a "single tax" program would be revolutionary. Millions of acres of land now being withheld from use would be restored to enterprise, since rent would have to be paid although nothing were produced. Furthermore, there would no longer be any taxes to decrease the purchasing power of

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[5]Ibid.; p. 237
[6]Ibid.; p. 403

the consumer or diminish the profits of the producer. The effect of the abolition of the present system of taxation upon economic enterprise would be similar to the removal of "an immense weight from a powerful spring".[7] Taxes would cease to burden production.

Depression and business cycles would no longer arrive to disrupt our economy. Thus far the business cycle, with its recurrent industrial depression and wide-spread unemployment, has defied solution. One theory, the so-called "sun spot" theory, actually attempts to correlate sun spots with periods of depression and prosperity, implying that the business cycle is produced by forces external to man and, presumably, beyond his control.

George identified the cause of business cycles with land speculation. Production is not curtailed because of overproduction since the commodities are desired by the families of laborers who are willing to continue to work. With capital in abundance what is there to hinder production? — Only land ownership and speculation.[8]

Leading up to a depression there are a series of developments. In a period like the "Golden Twenties", when the confidence of business men is strong, and production is booming, land values mount higher and higher. The landowners, being in possession of what is essential to production, are in a position to demand more of labor and capital than the land is worth at present. Parasitically, rent continues to infringe more and more upon interest and wages until a point is reached where capital and labor are no longer able or willing to produce. Production is checked and unemployment sets in. Land values remain high, demand decreases, prices sink, production is further discouraged, a crisis is reached and is followed by a "crash".

During the sluggish period which follows an adjustment takes place or should take place. There are usually three developments. There is a partial fall in speculative land values, increased productive efficiency, and a lowering of the habitual standard of interest and wages.[9] Confidence is gradually restored, production begins to boom again, a period of relative prosperity follows, speculation in land values increases, culminating in another depression.

With the appropriation of the "unearned increment" by the State, land speculation would cease. Rent would no longer be fixed by the landowner, as a monopolist, but through the free interplay of competition. Capital and labor would, therefore, obtain their full return, thus eliminating the causes for the cessation of production. Instead of a business cycle there would be, George believed, a continuous expansion of production.

Another important effect would be the elimination of the "monopoly price". Great capitalistic enterprises, which have heretofore been able to establish price monopolies, would no longer be feared. To illustrate, let us assume that an aluminum corporation owns or controls practically all of the

[7]Ibid.: p. 432
[8]Ibid.; p. 272
[9]Ibid.; p. 279

land containing aluminum ore. Under present conditions, the company is able to limit production, causing the price to rise to a level where maximum profits can be obtained.

The taxation of aluminum lands would make such tactics no longer feasible. As the price of aluminum rose there would be a corresponding rise in the value of aluminum lands, which would be taxed whether they were or were not engaged in production. To avoid a loss the company would be compelled to use more of its land for production, increasing the supply of aluminum and causing the price to fall. Prices would be adjusted through the market mechanism, eliminating any need for regulation.

The effect of the single tax upon the relations between capital and labor would be no less striking. Wages would rise because "competition would no longer be one-sided"[10] but would function freely. Enterpreneurs would find it unprofitable to curtail production since they would be compelled to maintain rent payments regardless of income.

Many laborers would be enabled to become their own employers through the elimination of land monopoly. Furthermore, the abolition of taxes, permitting unhampered production, would create many new jobs. Finally, initiative and competition would lead to expanded production, thus drawing all employables into industry. Labor and capital would each be assured of a full return so that "demand would keep pace with supply, and supply with demand".[11] Hostility would be replaced by harmony and cooperation.

The position of the farmer in American economy has hitherto been a precarious one. In recent years, his plight has grown so desperate as to compel the federal government to engage in a vast and expensive program of aid, involving subsidy and the curtailment of production. Although the capacity for production is already very great and steadily increasing, the demand for agricultural commodities as a result of unemployment and low wages, remained low. Should a section of the farming population abandon agriculture it would, in all likelihood, simply increase the army of unemployed.

Following the removal of all taxes, including the tariff, and the appropriation by the State of rent, which would be relatively low for agricultural lands, the working farmer would be the recipient of a complete return for his investments of labor and capital.[12] Furthermore, the increase in purchasing power of the rest of the population would create a greater demand for his goods, which would, incidentally, place him in a position to reciprocate and buy manufactured goods. Competition would operate so that those who found farming unprofitable would be attracted into other fields of employment.

The role of the State, which would administer the single tax, would be an important one. Government would remain democratic, and would have to be simplified as much as possible. The abolition of our heterogenous taxation system would serve this end by eliminating the need for a great many

[10] Ibid.; p. 436
[11] Ibid.; p. 437
[12] Ibid.; p. 449

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officials. Nevertheless, society is continually developing, creating problems which the State alone is in a position to solve. If we are to continue to enjoy equality of opportunity, the government must undertake certain cooperative functions.

Those enterprises which are not suited for competition, George declared, "become properly functions of the State".[13] The construction of railroads should be a function of government no less than the construction of roads. Moreover, railroads would be owned and managed by the government not in order to yield a profit but to be self-sustaining. As in the case of our postal system they would be run as a public service. The same would apply to the telephone, the telegraph and the utilities.

George believed that the single tax would leave a treasury surplus, which would increase as the productivity of business increased. This would enable the government to support cultural activities, technical schools, experimental laboratories as well as recreational activities. The character of the State would undergo a change, becoming less and less repressive. It would be the agent of a "cooperative society".[14]

George reasoned further that his program would make great inequality in the distribution of wealth very improbable, for "How many men are there who fairly earn a million dollars?"[15]. Insecurity would be banished; the power of money would diminish. Class conflict would be replaced by a classless society.

There are, accordingly, two spheres of activity, one dependent upon individual initiative and competition, the other on collective effort. Individualism and socialism are complementary, one unable to infringe upon the other without interfering with the equality of opportunity of the individual. The single tax would make maximum cooperation among the members of society possible and would lead to continuous material and cultural progress.

The peculiar position of land in the economic order was recognized long before the time of George. In as ancient a document as the Bible we find that land was accorded special treatment in order to insure equality. In modern times George has had many forerunners, such as Patrick E. Dove in England and Edwin Burgess in America, who perceived the conflict between landowners on the one hand and laborers and capital investors on the other.[16]

This by no means diminishes the importance of the contribution of Henry George. Having had little scholastic training and being evidently unaware that his proposal was by no means new, George arrived at what he termed "the solution" independently. As author, editor, lecturer and political campaigner, George devoted his life to publicizing his program and succeeded in forming the Single Tax movement.

13"Social Problems", Henry George; p. 176
14Ibid.; p. 190
15"Progress and Poverty", Henry George; p. 451
16"Philosophy of Henry George", George R. Geiger; p. 168

The single tax has been attacked by the defenders of private ownership of land and by socialists, both of whom have endeavored to prove that no distinctions can be drawn between land and capital. To their assertions the single taxer invariably answers, that land values can be and are in practise distinguished from capital.

Although George was opposed to the doctrines of classical economy, his method was the traditional deductive method, which he wielded skillfully. Employing the same concepts as his predecessors, who had arrived at conclusions earning for political economy the appellation "dismal science", George found political economy to be hopeful and encouraging. Using the same logical method, George disposed of the "wages-fund" doctrine and the Malthusian doctrine, which had formed the basis for the contention that poverty was inevitable.

Few academic economists have accepted the single tax program of Henry George but, on the other hand, the proposal for the taxation of the "unearned increment" has met with little opposition. The taxation of land values has been incorporated in the taxation policies of many lands and constituted a leading issue in British politics before the present war.

As a brilliant and able exponent of social reform, the position of George is secure. His work is a ringing denunciation of the prevailing order of inequality and class conflict, and is a challenge that our civilization cannot afford to ignore. To thoughtful men it should be a source of renewed hope in the ability of mankind to solve social and economic problems without resorting to the violation or suppression of the rights cherished by the individual.

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ACTIVITIES

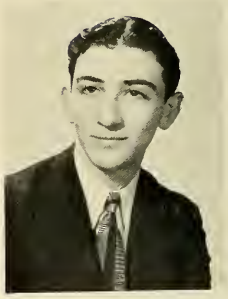
"The students, through their Yeshiva College Student Council, exercise self-government, in the development of the many aspects of their college life, and while gaining knowledge, health, and recreation, acquire a fuller understanding and practice of self-guidance and control, and of cooperative endeavor."

Memphian

Menuhin

MASMID

MEYER HELLER
Editor



JEROME H. ROSENBLUM
Business Manager

Thirteen years have passed since the dream of a Jewish college of liberal arts and sciences in the midst of a traditionally orthodox Yeshiva was materialized. It was a small group of thirty pioneering men from various parts of the country that composed the first college student body beginning work in September of 1928 under a faculty of sixteen men. In these pages, you, the reader, can see how the student body has grown to a total which is today seven times its original size and how the faculty has been more than trebled.

In September of 1940, when work was begun on this year's MASMID, we planned to concentrate our efforts towards publishing a Bar Mitzvah Annual—depicting the growth and expansion which has taken place within the walls of the College. During the course of the year, however, Dr. Bernard Revel ז"צנתש passed away and the plans to thus celebrate Yeshiva College's Bar Mitzvah faded away into the limbo of unused ideas. We, therefore, dedicated this MASMID to the man without whose efforts a Yeshiva College and its MASMID would not exist.

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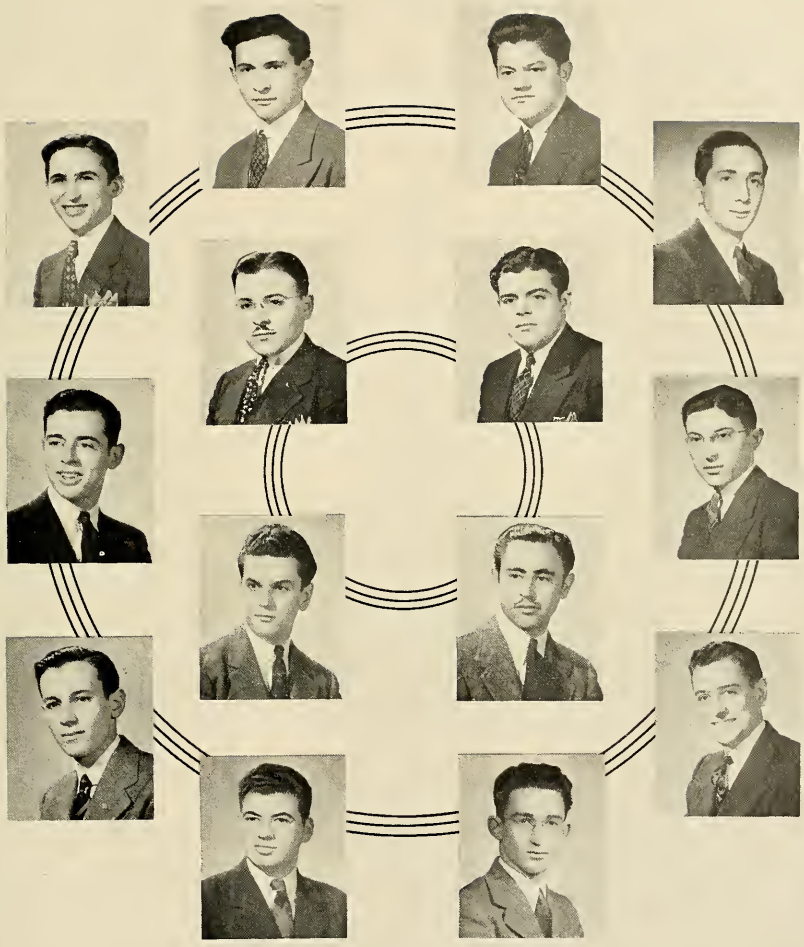
MARTIN ZION, Pres. MELVIN ROSSMAN, Vice-Pres.

Sophomore Class

JACOB WALKER, Pres. MILTON FURST, Vice-Pres.

Freshman Class

JAMES GORDON, Pres. JOSEPH APPLBAUM, Vice-Pres.



Message from the President

By HYMAN C. CHANOVER

As Father Time plucks another year from the garden of eternity, Yeshiva College rounds the course of its juvenile existence to steady itself at a methodical and uniform pace. Thirteen years of devotion, sacrifice, and self-abnegation, have been required in the attainment of a state of relative normalcy in the college—an institution now assuredly destined to a position of dignity and prominence in the world of secular scholarship.

The unfathomable foresight of our beloved president, of blessed memory, *envisioned*; the dynamic influence of his efforts coupled with the untiring labor of the student body and its active devotees *constructed*. And, what appeared as extreme theorization a little over a decade ago, has been more than realized in the Yeshiva College of the present, culturally and spiritually.

To appraise the present worth of student activity, one must traverse an enormous distance of thirteen years, judging progress in effort, achievement, and innovation. The vastness of the expanse, however, and the natural inability of the written word to depict in totality the heritage that is so fortunately ours, make impractical a review of so many years of performance. Rather must a presentation solely of the accomplishments of the year of our majority suffice for an understanding of the grand aim, the objectives, and the impediments exposed in the path of improvement.

Student, faculty-student, and inter-faculty problems presented themselves as first and foremost for consideration by the student organization during the present academic year. With the untimely demise of our beloved president, Dr. Bernard Revel, of sainted memory, these questions occupied more prominent positions than usual. Through its elected representatives and its organ, *The Commentator*, a guard of vigilance was maintained by the student body against the ever-increasing pressure of alien groups bent upon penetrating the Yeshiva organism. Needless to add, student leaders kept constituents posted in regard to turns of events, and, as ever, stressed the need for order and deliberation as prerequisite for healthful outcomes. Pursuant to incessant clamor for level-headedness and the restoration of systematic procedure, an inter-faculty committee was created to care for the institution, marking the first attempt at united administrative action at Yeshiva.

Faculty-student relations continued in a most cordial manner. The Executive-Faculty, Faculty-Student Relations, and Faculty-Student Library committees bore adequate testimony of ever-growing contact between the two administrations. Pressing problems were settled co-operatively and democratically. As a result, questions of discipline were handled with dispatch; student demand for the establishment of the library on a more equitable basis was the agent

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for united action to eliminate another serious drawback to the progress of the institution; and an appeal for more suitable medical care was favored with more than mere promises. Both faculty and students assisted, in a cumulative process of orientation, the largest Freshman class in Yeshiva history—the number of which was in itself an indication of the appeal won and the recognition gained by the college.

In the sphere of self-government, much can be related. Greatest documentary attestation to the maturity and superiority of the Yeshiva student, emerged in the form of a DR. BERNARD REVEL MEMORIAL ISSUE, containing an incisive analysis of the future of Yeshiva, the methodology necessary for attainment and safeguarding of that future, reviews of the accomplishments of our departed father, and an article published by Dr. Revel shortly before his fatal illness.

Offshoot of the spurt in extra-curricular activity was the decision of Student Council to increase the requirements for service awards. Symbolically, several new societies appeared on the surface. Among these were included the Deutscher Verein, which blossomed grandly; the Mathematical Recreations Club; and the Education Society for analysis of educational problems. *Commentator*, Debating Society, Co-op Store, Concert Bureau, French Club, and the host of other organizations continued apace, each writing a chapter for itself in the annals of student government.

Cognizant of the need for a clearing house of student problems, Council established a permanent office on the fourth floor of the main building. In it, Council also placed its revitalized committee for vocational guidance. Questionnaires designed to learn the background and aspirations of the freshmen were conducted with an aim towards future follow-up. Crowning achievement of the Bureau was the inauguration, in conjunction with the National Council of Young Israel, of a ten-lecture course in club leadership, a basis thus being firmly cemented for future efforts in the field of guidance.

By far most heartening and profitable were the social and athletic phases of extra-curricular activity. The spring semester witnessed the most elaborate social calendar ever undertaken in a single academic term. Operating on a three-fold program, the Social Committee arranged and conducted a gala Varsity Show and Class Nite, and revived a ceremonious faculty-student affair —the Mixer. In addition, the first social gathering of alumni and students followed the annual basketball match.

About to pass into the post-collegiate mist, we of '41 must inevitably look to our undergraduate experiences for succor and counsel. The road ahead lies cloaked with the impenetrability of destiny. Far beyond, repose the yet untrodden lanes of endeavor, beckoning and intriguing. But the fear of the unknown evaporates as the beacon of our past beams from behind. Four years of contact with ideology that marks Yeshiva illumine our path; almost four years of proximity to the eternal gem that glowed through the mortal breast of our immortal father, now attend our passage.

Others prepare to fill our places, and still others are destined to occupy their posts. Yeshiva College, envisioned, framed, clothed and edified by that genius that was Dr. Revel's, shall continue towards perfection The spirit that fluttered about in human guise, will in its true essence, hover in and around the nest of its temporal being, inspiring, guiding, and illuminating, until, unchallenged, Yeshiva College in actuality coincides with Yeshiva College in ideology.

Class Nite
April 27

The Commentator

Published By Students Of Yeshiva College

Class Nite
April 27

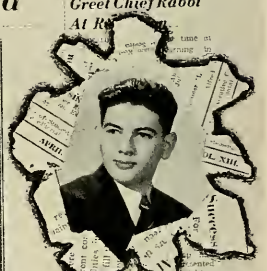
VOLUME XIII NEW YORK CITY, WEDNESDAY, APRIL 2, 1941 No.

DR. HERZOG VISITS YESHIVA

Dormitory Lounge To Be Provided

The Chief Rabbi Arrives At Yeshiva

Senior Students Greet Chief Rabbi At R...



Varsity Show Scripts Ready For Production

Rabbi ... Burack, Mirsky Named ... Of Halachic Quarterly

...ons Committee ...day Night

Four Rabbis Invited To Join Faculty Here

JULIUS ROSENTHAL
Managing Editor

JOSEPH SOKOLOW
News Editor

EPHRAIM MANDELCORN
Editor-in-Chief

ABRAHAM KARP
Sports Editor

SIDNEY REISS
Business Manager

COMMENTATOR

Forthright action on behalf of student interests was the keynote of the *Commentator* policy during the past year. Under the leadership of Ephraim F. Mandelcorn, the publication placed itself in uncompromising opposition to forces which it considered ultimately detrimental to the ideals of the institution, and made every effort to reveal and combat the unethical methods of such groups. Such a policy, while calculated to release a certain amount of controversy within and without the institution, resulted in definite limitations upon the concessions made by the school to outside pressure.

Responding almost instantaneously to the tragic shock caused by the death of Doctor Bernard Revel, of sainted memory, *Commentator* personnel and facilities were devoted to the publication of a memorial issue, which was distributed under the joint sponsorship of the College Student Council and the Student Organization of Yeshiva. The tribute was universally adjudged the finest journalistic achievement ever produced at Yeshiva.

In addition to the more sensational aspect of the students' activities the *Commentator* carried on its normal work with efficiency. The Governing Board, consisting of Mandelcorn; Julius Rosenthal '42, Managing Editor; Joseph Sokolow '42, News Editor; Abraham J. Karp '42, Sports Editor; and Sidney Reiss '42, Business Manager, made remarkable advances in cooperative management, while the news staffs set a new high in general ability.

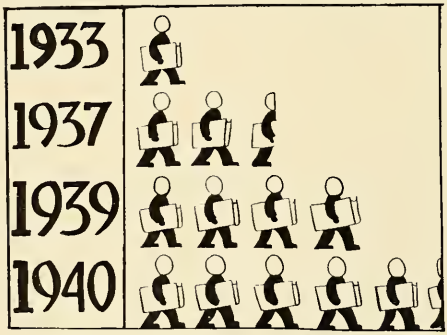
The bi-weekly was livened by the use of photographs to a greater extent than ever before. Feature articles, light biographical accounts of faculty members, and the customary "Meet the Seniors", as well as a humor column by Karp and David Mirsky '42 during the first term, provided the distaff side of the *Commentator*.

Financially, the school organ was extremely successful. The Business Manager's success was mirrored in the large number of ads which appeared in each issue.

The lofty tradition of *Commentator* carried on during the past year by whole-hearted consideration for the welfare of the student body, will be continued in 1942 under the administration of Julius Rosenthal, a member of the Governing Board for the past two years.

Yeshiva College Library

The outstanding event of the year was the establishment of a course in "Use of Books and the Library", which received the whole-hearted support of Mr. Irving Linn, of the Department of English. Every freshman attended these lectures for three periods during the fall semester. That this served a useful purpose is well demonstrated by the intelligent use made of the Library and its reference tools by the new students, who have learned to see the Library in a new light. A glance at the pictorial statistics below will give more concrete evidence of student use of the Library.



NOTE: *Each figure represents 500 books. The total circulation for the year 1940-41 was 3820.*

The good example shown last year by the Class of '43 in taking up a voluntary collection for the Library, and purchasing therewith Richard Wright's *Native Son* and Richard Llewellyn's *How Green Was My Valley*, was followed by the incoming Class of '44, who placed a special fund at the disposal of the librarian. To date, the following titles have been purchased, and have proven to be of great interest to all our readers: Ernest Hemingway's *For Whom the Bell Tolls;* Kenneth Roberts' *Oliver Wiswell;* Sholem Asch's *The Nazarene;* and *The Grapes of Wrath* by John Steinbeck. Loaned at the rate of $.05 per week, these books have already shown that they will more than pay for themselves. It is hoped that every incoming class will set up a Library Fund, which

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will supplement the Library's regular income, and help us acquire more titles for our rental collection.

The premature death of Dr. Bernard Revel has removed a devoted friend and active worker from the Friends of Yeshiva College Library, of which he had been an honorary chairman. Headed by Professor Albert Einstein and Governor Herbert H. Lehman, this group has for its purpose the expansion and development of the book-collections and facilities of the Library, so that the latter can be of still greater service. There are several membership classifications; annual memberships are available at from $5.00 to $100.00.

Close to a thousand volumes were added to the Library shelves during the past year. Among recent donors were Dr. Alexander Brody, Dr. Kenneth F. Damon, Jerome Davis, Lawrence Dennis, Congressman Joseph A. Gavagan, Prof. Jekuthiel P. Ginsburg, Mr. and Mrs. Morris Gold, Florence Gribetz, Mr. Jacob I. Hartstein, Dr. Moses L. Isaacs, Dr. Leo Jung, Mr. Harold Kaye, Dr. Gunther Keil, Mr. Louis Kirschenbaum, Dr. David Klein, Mr. Philip E. Kraus, Mr. Eli M. Levine, Mr. Solomon Lieber, Dr. Arnold N. Lowan, Dr. Aaron M. Margalith, Mr. Nathan Resnick, Dr. Ralph P. Rosenberg, and Dr. Robert C. Whitford. In memory of her deceased husband, Dr. Leonard M. Palitz, Mrs. Dora Palitz presented the Library with a fine selection of biological, medical, philological, and philosophical works. The Class of '41 contributed the revised edition of Burtt's *Metaphysical Foundations of Modern Physical Science*. Recent additions to our periodical list include the *American Journal of Sociology*, the *Dupont Magazine*, and the *Psychological Review*.

Students contributing books to the Library included Morris I. Chernofsky '42, Pincus Dachowitz '41, Emanuel Fischer '42, Jack Herman '43, Saul Leiter '44, Howard Singer '43, and Harold Surchin '44. Continuing their undergraduate interest in the Library, Moses I. Feuerstein '36, Dr. David W. Petegorsky '35, Rabbi Leonard Rosenfeld '37, Herzl Freed '39, and Albert Hans '40 swelled the list of alumni contributors.

The libraries of New York University, Yale University, Brown University, College of the City of New York, Talmudical Academy, Rabbi Isaac Elchanan Theological Seminary, Long Island University, Pratt Institute, and the New York State Library, continued the friendly relations established some years ago. The American Jewish Committee, the American Friends of the Hebrew University, and the Carnegie Endowment for International Peace, also contributed to the expansion of our Library. The efforts of rival propaganda can be well observed in the publications sent us regularly by the British Library of Information and the German Library of Information.

A fine plaque of Maimonides was presented to the Library by Joseph Hovell, a well-known sculptor. Through the good offices of Dr. Irving Linn, the New York City Art Project of the W. P. A. lent our Library a silk screen map of the United States.

For the first time in the history of the college, the Student Library Committee and the Faculty Library Committee worked together, pooling their abilities for the common good of the Library. With the active support and encouragement of the librarian, the committees introduced several innovations, which redounded to the benefit of the student body. Student representatives on this joint committee included Pincus Dachowitz '41, Jack Ackerman '41, Aaron Kra '41, and Abraham Zuroff '41; faculty members included Dr. Irving Linn, Dr. Samuel Belkin, and Dr. Alexander Litman.

The Bookend, a library bulletin begun in 1939, was revived this year under the able editorship of Hyman Laks '41. Appearing monthly, the purpose of this publication is to acquaint students and friends with the resources of the Library, as well as to serve as a literary organ of the students. In an examination held April 27th to determine the successor to Harry Perlmutter '41 as chief assistant, Martin Keller '44 won first place. The test was open to freshmen and sophomore members of the staff.

A final word must be said in acknowledgment of the fine spirit of cooperation shown by the Library Staff, which included Harry Perlmutter, Lionel Arond '43, Zelig Block '43, Morris I. Chernofsky '42, Leonard Devine '41, Emanuel Fischer '42, Alex Friedman '42, Milton Furst '43, Meyer Heller '41, Sol Kaplan '44, Stanton Karnbad '44, Martin Keller '44, Abraham Koolyk '42, Hyman Laks '41, Moses Malinowitz '43, Jerome H. Rosenblum '41, Leon Rubinstein '41, Gabriel Schonfeld '41, Morris Sukenik '42, Morris Weinberg '41, Arthur L. Weiss '41, Alfred Wiesel '42, Martin Zion '42, and Herman J. Zwillenberg '43. It is significant to note that the *interested and enthusiastic freshmen* of 1937-8—Devine, Heller, Perlmutter, Rosenblum, Rubinstein, and Schonfeld —have been with the Library for their entire college careers.

CO-OP STORE

During the past year, the Yeshiva College Cooperative Store surpassed all previous records in activity and sales receipts since its inception as a student project. The efficient management of Aaron Kra '41 and Myron B. Movsky '41 made available increased service to the student body and the faculty. Outstanding in this respect was the convenient post-office service that was rendered by the Store.

The great progress realized in regard to the number of articles offered on a non-profit basis, can be indicated by the sum of over $2000 that was handled this year. The enlarged stock display included a large variety of candies, cigarettes, pens, pencils, paper, note-books, stamps, postcards, and school stationery. In addition, Remington and Schick Dry Shavers, radios, other electrical supplies were sold. The opportunity to purchase text-books at special reduced prices were greatly appreciated by those who took advantage of this service.

Since monogrammed sweaters and sweat-shirts were very popular with the students, the Co-op Store decided to procure more school-spirited merchandise. The Store was open every afternoon during school hours and continued to serve as "hunting grounds" for all renowned 'kibitzers' and 'batlonim' between class periods. Also serving as a distributing center for the *Commentator*, the Co-op Store was the hot-bed for all school gossip.

Kra and Movsky were ably assisted by Jerome Fishman '42, Irwin Gordon '43, Macy Nulman '44, and Reuben Siegel '42.

DEBATING SOCIETY

The academic year 1940-41 saw the Yeshiva College Debating Society maintain its place as one of the major activities of the school. Of necessity, extra-curricular activities were curtailed by the death of Dr. Bernard Revel, ז"ל. The Debating Society, too, had to limit its season, and could participate in only a limited debate schedule.

The Society was headed by Dr. Kenneth F. Damon, who acted as coach and advisor: Meyer Heller '41, president: Reuben Siegel '42, vice-president; and Melvin Rossman '42, manager.

Our debate season opened with New York University of Washington Square, on the Pi Kappa Delta question: *Resolved, that the Western Hemisphere form a permanent alliance or union for defense against foreign aggression.* The Jewish community of Mt. Vernon, served as hosts to both teams. Abraham Karp '42 and David Mirsky '42 represented Yeshiva. This debate was followed by two non-decision debates with Queens College and the University of Newark—the latter, away from home.

The highlight of the season was reached when Yeshiva College was invited to participate in a radio debate with Columbia University on Station WEVD, on the question: *Resolved, that labor's gains be sacrificed for national defense.* Meyer Heller '41 and Abraham Karp '42 upheld the negative of the question. An enthusiastic response from the listening audience indicated that the debate had been a successful one.

Concluding its schedule, the team engaged in non-decision debates with the University of Newark, Rutgers University, and City College. Besides the aforementioned debaters, the squad consisted of J. Leonard Azneer '41, Irwin Gordon '43, Reuben Siegel '42, and Martin Zion '42.

The Freshman Debating Team, led by Carl Einhorn, debated with the Freshman team of New York University, and the Talmudical Academy Varsity.

At the last meeting of the year, David Mirsky '42 was elected president: Reuben Siegel '42, vice-president: and Irwin Gordon '43, manager. With only two members lost through graduation, an experienced group remains which is expected to engage in one of the most active years in the history of the Debating Society.

SERVICE GROUPS

A campaign promise fulfilled, was the emergence this year of the Vocational Guidance Bureau, designed to offer much-needed information on occupational opportunities to meet the specific requirements of the orthodox Jewish youth. Under the leadership of Hyman Chanover '41, it has already administered questionnaires on student background and interests, and introduced a ten-session club leadership course.

The Concert Bureau, under the direction of Israel Ribner '43 and Martin Zion '42, served the entertainment needs of the student body with tickets to theatres, concerts, and radio broadcasts. The pecuniary requirements of the students were satisfied by the Employment Bureau, headed this year by Samuel Sobel '41, which provided students with speaking, teaching, camp, and hotel positions.

The Recreation Room, which was placed this year for the first time under the control of the Athletic Manager, continued as a center of relaxation and diversion. Milton Kramer '42, the Athletic Manager, was also responsible for the Ping-Pong and Chess tournaments, which were held there.

Solomon Maimon '40 concentrated his efforts as Chairman of the Loan Fund toward clearing the debt incurred by his predecessors, as well as administering to student needs. Pineus Dachowitz '41 served in the capacity of Chairman of the Student Library committee.

More frequent contacts than ever concerning matters of administration and curriculum were made by the Faculty-Student Relations committee, the chairman of whose student delegation was Hyman Chanover '41.

Jules Seiden '42, as president of the Maimonides Health Club, directed its activities for the year, and was mainly responsible for the numerous health films and lectures.

Recreations Staff

The most difficult schedules in Yeshiva basketball history was the diet which the Athletic Staff prepared for our team this year. For the first time home-and-home series were arranged with other teams, and the results were gratifying. Another innovation was the scheduling of a Basketball Game and Dance, in conjunction with the Social Committee, in which Yeshiva faced John Marshall. Thanks are due to Morris Epstein '42, time-keeper, and Bernard Reiss' 43, official scorer, who accompanied the team in all their games.

The activities of the Athletic Staff were not confined to supervising the program of the Basketball team alone. For the Staff was instrumental in revitalizing the playroom. The sale of soda and other refreshments in the room, acted as an incentive toward more participation on the part of the students. Ping-pong, chess and checker tournaments were also held during the course of the school year.

Assisting Milton Kramer '42, the Athletic Manager, were Jacob Walker '43, Gabriel Schonfeld '41, David Mirsky '42, Jules Seiden '42, Joseph Peyser '43, Charles Katz '43, Murray Leitner '43, and Erwin Herman '43.

HEALTH SERVICE

The Yeshiva College Health Service, under the direction of Doctor David A. Swick, medical director, made significant progress during the year towards the attainment of an ideal college health program making it an integral part of the educational endeavors of the college. Numerous features of importance were added with the view to create an intelligent attitude towards health in addition to the regular physical examinations normally administered by colleges.

In coordinating this work, Dr. Swick divided health education into the following four main categories: The teaching of hygiene in the classroom, physical education, personal health service, and hygiene of the school environment.

In the first two fields an attempt was made to correlate the instruction of hygiene with the findings of the examinations administered to every student. Dr. Menase Lucacer of the Hygiene Department, before assuming his duties as a member of the instructional staff of the college, was engaged in weekly consultations with the students, which enabled him and Dr. Alexander Freed, of the same department, to better understand the immediate problems facing the students which were later discussed in the classroom. Mr. Abraham Hurwitz, of the Physical Education Department, also gave individual attention to students and administered special programs on the recommendation of Dr. Swick.

In the third field, personal health, significant advance was also made during the year. Aside from the general examination which each student received at the beginning of the year, the Health Service administered specialized medical examinations to every Freshman in the fall semester and to every Senior in the spring. Among these were included dental, ear, nose, throat and orthopedic examinations, all administered by prominent specialists, and also tuberculin and Wasserman tests. The Board of Health again reported a one-hundred percent finding in the last examination. Dr. Swick then consulted personally with each student with regard to his own case.

Of primary importance this year, however, were the periodic follow-ups, which continued throughout the year. These were administered to those students whose physical condition showed the need of special attention. The examinations were so directed as to serve especially in an educational and preventative capacity. Its aims were to inculcate an intelligent health attitude on the part of the students and to advise them with regard to their individual cases.

The Maimonides Health Club, sponsored by the Health Service, was under the leadership of Jules Seiden '42, who revived the club's activities for the year. A number of timely lectures and movies on health topics were featured periodically throughout the year by the group, which boasted of more than 100 students present at its every meeting.

Although the students were urged to see their family physicians, those unable to do so were permitted to use the facilities of the Jewish Memorial Hospital for any personal medical attention.

The work of the Health Service was carried out this year by Mr. Mayer Abramowitz '40, assistant to Dr. Swick, and a student health corps consisting of Messrs. Erwin Herman '43, Charles Katz '43, Henry Margolis '42, Julius Rosenthal '42, Morris Schnall '40, Jules Seiden '42 and Samuel Sobel '41.

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Le Cercle Francais . . .

Again this year the French Club has retained its position among the ranking activities at Yeshiva. Its extensive program was based on the general aim of delving into the varied aspects of French civilization, and giving the student a more comprehensive background therein. The club attempted to give an evaluation of France's contributions to democracy and literature.

In line with these objectives the club listened to an interesting talk given by Dr. Damon of the Fine Arts Department. Mr. Renov of the same department gave an illustrated slide lecture on French Art. The current situation in France and the possible future developments were discussed by Mr. J. Handler, former secretary to George Mandel, ex-cabinet minister of France. Mr. Sidney D. Braun, instructor in French at Yeshiva, spoke to the club about Rousseau and Voltaire.

Organized three years ago, with the competent assistance of Mr. Braun, the club has continued to progress. The president of the club was Harold Kanatopsky '43. Isaac Ciechanowicz '43 was the editor of *The Flambeau*, the annual publication of the club. The magazine serves as a medium for literary efforts in French on the part of the students, and its articles cover a diversified range of subject matter. The French Club has made an enviable place for itself among the extra-curricular activities at the College and will continue to maintain it.

Deutscher Verein . . .

Due entirely to the untiring efforts of Dr. Ralph P. Rosenberg of the German Department, a German club has been formed for the first time in the history of Yeshiva.

The purpose of the Deutscher Verein—as the club is known—is to arouse an interest in German culture, and an attempt to understand the German philosophy of life for the purpose of appreciation and good will. The club meets once a month, and one of the features of each meeting is the singing of favorite German songs by all present.

Some of the subjects the Verein has heard discussed at recent meetings have been "A Potpourri of German Music", by Dr. Kenneth F. Damon, of the Public Speaking Department, who also played several recordings to illustrate his remarks; and "The Problem of Translation" by Dr. Rosenberg.

The latter topic was given in conjunction with the translation contest sponsored by the Verein. A copy of *Goethe's Poems and Aphorisms* was awarded for the best translation of *Knulp*, a short story by Hermann Hesse, one of the foremost contemporary German novelists. The judges of the contest were Dr. Rosenberg and Dr. Irving Linn, of the English Department, and the winner was declared to be Irwin Gordon '43.

Among the club's plans for the future is a trip to a brewery where it will hold a beer party, after the old custom of the German university students.

The officers of the club were Milton Furst '43, president; Paul Schuchalter '43, vice-president; and Jacob Spiegel '44, secretary.

CHESS TEAM

Mathematics having, and having had, an important place in the curriculum of Yeshiva College, gained the interest of students this year in extra-class work. The Mathematical Recreations Club helped extend and widen the horizons of its members in their chosen subject, and provided a place for them to pool their interests for mutual gain. The limited time of the classroom did not hinder the many interesting discussions which took place. In addition, topics not ordinarily dealt with in the classroom were made the subject of common interest, so that a near-kaleidoscopic view of the subject was acquired.

There have been mathematical clubs in the past, dating from about 1935, in which the names of Rabbis Meyer Karlin '37 and Jerome Willig '38 and Jacob Bronstein '40 have figured. This year, however, was the first time that the Club took upon itself the pleasant duty of arranging a series of lectures on various topics, given by the members themselves, and noteworthy outside lecturers.

The Club, headed by Seymour Krutman '41, president; and Morris Chernofsky '42, secretary, included in its schedule lectures, explanation of difficult class material, and the publication of a journal based on the lectures—the first of its kind in Yeshiva produced by the undergraduate body.

The lectures, held in the evening, usually meant sacrifice of valuable time by the students, but their avid interest was evidence enough that they were more than willing to make this sacrifice. Lectures were delivered on such topics as "Topology", "Magic Squares", "Mental Multiplication", "Computation of Mathematical Tables", and "The Quest for Truth".

It is to be hoped that the precedent set this year will not have been established in vain, and will be continued in the future. Mathematics is a subject close to Yeshiva minds, and should find its extension in future activities of the Club, which, it is hoped, will rival—if not surpass—those of this year.

Mathematical Recreations Club

Chess, game of care and concentration, had its staunch devotees this year in the Yeshiva College Chess Team. What with their various scholastic activities it still was not unusual to find them poring over a chessboard till late at night. After electing Samuel Zaitchick '43, team captain, tryout games were arranged. The games played were replete with the French Defense, the King's Game, and the Albin Counter Gambit. A team was culled and its members numbered Samuel Zaitchik '43, Aaron B. Seidman '41, Alex Kanovsky '42, and Michael Katz '44.

An annual feature of the Chess Club's activity usually is the Intercollegiate Chess League Tournament. This year because it coincided with the sorrowful loss of our spiritual leader and as one Saturday figured prominently in its schedule, it had to be cancelled.

Last year's team manager, Sidney J. Finkelstein '42, acting on behalf of the club made arrangements for an exhibition match and lecture by Dr. Emanuel Lasker, the former World Chess Champion. It was unfortunate that this famed player passed away.

The captain of the City College Chess Team was contacted and arrangements were concluded for a match in the near futnre. Chess matches are in the offing with Cooper Union and Fordham University. These arrangements should offer the Chess Clubmen an exhaustive test of their mettle. In addition, a group of chess-fledglings has been forming in Yeshiva, and among them there probably can be found some promising material. At any time of the day they can be seen playing in dormitory rooms and classrooms. With such mounting enthusiasm it is not over-optimistic to predict that chess in Yeshiva next year will attain untold new heights.

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International Relations Society

With Europe engulfed in the throes of a destructive war, and the rest of the world in a state of seething unrest, the International Relations Society extended its energies and attempted to form an analytical picture of the world situation.

The season began with an assembly sponsored by the Society, at which Oswald Garrison Villard, former editor of *The Nation*, spoke on "America's Stake in the Peace of the World." Prof. Alexander Litman also spoke at this assembly on the subject of peace. The next meeting included a speech by the late Prof. Nino Levy, of the New School for Social Research, who addressed the meeting on "The Position of Italy in the Modern World."

The Society then turned its thoughts to the Jewish problem, and invited Abraham S. Duker, managing editor of the *Contemporary Jewish Record*, to speak to the group on "The Situation of the Jews in Poland." As the Masmid goes to press, the Society plans to invite several representatives of the Consulates of the nations which have been attacked by aggressors. The subject of discussion in future meetings will be "The Fate of the Conquered Countries".

This year, Dr. Aaron Margalith, assistant professor of Political Science, again acted as Faculty Advisor of the Society. The officers of the Society were David Miller '42, president; Aaron Kra '41, vice-president; and Irwin Herman '42, secretary.

BETAR

A Zionist-Revisionist youth movement, Brith Trumpeldor (Betar), was organized last February under the initiative of Leonard Marienstraus '41. This group, originally consisting only of undergraduates, soon included in its ranks many of the alumni.

Mr. Aaron Z. Propes, leader of the Betar movement in the United States, explained the aims of the organization at the group's first session. The subsequent speakers, Beinish Epstein, famous radio commentator, and Elias Ginsburg, organizer of the Jewish Legion of 1918 and president of the New Zionist Organization of America, explained the work of Betar youth in Palestine and in the diaspora. Betar also distinguished itself through the Jabotinsky Aviation School, the only school of its kind in the world.

The Yeshiva College chapter of Betar, in cooperation with the International Relations Society, sponsored a meeting at which Eri Jabotinsky, son of the late Vladimir Jabotinsky spoke. Mr. Jabotinsky explained how he had brought refugees into Palestine, despite many obstacles with which he was confronted.

The Brith Trumpeldor organization was led by a praesidium consisting of Leonard Marienstraus '41, Emanuel Zapinsky '35, Rabbi Gersion Appel '38, Meyer Ostrinsky, Sholom Novoseller '10, Hyman Wachtfogel '39, and Leonard Devine '41.

Plans for the continuation of the activities of the group in Yeshiva, during the school year 1941-42, and for further increase in membership, have already been formulated.

Class Nites and Varsity Show

Things are usually at a standstill up at old Y. C. the year 'round. But as the various social affairs loom in the offing, activity begins to mount and continues to soar until it reaches a terrific crescendo of excitement with the annual Class Night and Varsity Show.

This year proved to be no exception, as the students turned out in hordes on Sunday evening, March 2nd to the Student-Alumni Basketball game and Mixer. Although we met with no competition as far as the game was concerned (we won 43 - 34), the Alumni proved themselves more formidable on the stage as Lou Cohen '37 and Eugene Michaly '40 provided entertainment in their inimitable ways. The feature of the night was the appearance of Rhoda Gravet who held the audience spellbound with her vocal renditions a la Helen Morgan.

All went off as expected at the Faculty-Student Mixer on Sunday evening, March 23rd. With Dr. Damon leading the staid faculty members in a spelling-bee with two other teams consisting of wives of faculty members and 'outstanding members' of the student body, the audience had an opportunity to witness the faculty members squirm as they grappled with unfamiliar subject matter. Al Salkowitz '43 and Emanuel Fischer '42 supplemented the other entertainers, i.e., Dr. Damon.

No sooner had the din of the Mixer died down than Yeshiva again became alive with activity in preparation for the yearly night of nights: Class Nite and Varsity Show. For, when the curtains parted on Sunday evening, April 28th, a sizable crowd was ready to be entertained by Yeshiva 'Barrymores' and 'Bennys'. The Varsity Show, entitled "Wreck-ruits" brought with it peals of laughter before so much as one word was spoken by the "actors". The cast, starring Dave Mirsky '42, Morris Epstein '42, Meyer Heller '41 and Sam Jaffe '43, performed in a manner comparable to a successful Broadway comedy. Supporting roles were handled with equal adroitness.

The Class Nite presentations which followed kept the audience constantly chuckling. The Freshman class led off with a production portraying some very intimate scenes from a registrar's office. It was an amusing skit, although at times it lacked the necessary continuity.

A bit of seriousness was injected into the proceedings as the Sophomore class presented "The Eternal Light". It was a highly imaginative bit of drama starring Al Salkowitz and Lester Horwitz, both of whom performed creditably.

It wasn't until the Class of '42 took the stage that the spirit of merriment again filled the hearts of the onlookers. There was hilarious comedy concerning itself with the fortunes of "Creekus and Caduchas, Clothiers." Menachem Mend'l Fischer and Irv Jaret proved to be all that was necessary to please the judges who subsequently awarded the first prize to the Juniors, for a truly side-splitting show.

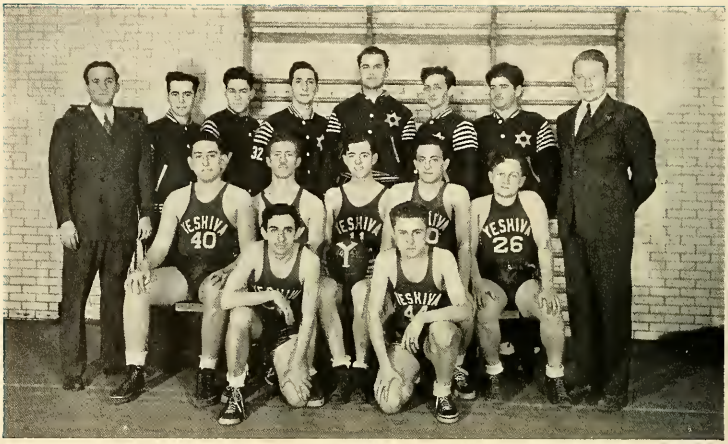
The remainder of the evening was anti-climatical, if even that, as the graduating class made a final and feeble effort at winning a first prize—the goal for which they have striven, and failed, these past four years. They tried to contrast what is learned at college with the reality of a hard outside world.

The Social Committee this past year consisted of Elvin Kosofsky '41, chairman, Jerome H. Rosenblum '41, Morris Epstein '42, Sidney Reiss '42, Jules Seiden '42, and Jacob Walker '43.

MASMID

ATHLETICS

"Through the social life of the dormitories, and in many other ways open to the non-resident student, Yeshiva College affords ample opportunity for furthering the extra-curricular interests of the student. Through basketball, baseball, and other games, in both extra-mural and intra-mural activity, the athletic proclivities of the students are developed and given scope."



VARSITY BASKETBALL

Basketball has developed into the major sport at Yeshiva College ever since its inception many years ago. This past season marked a forward stride in the game's progress, although the record itself did not indicate that fact.

The team's record of eight won and nine lost, does not detract one bit from the fact that it had done its best under the circumstances with which it was confronted during the entire season. The team found itself, on the one hand, with one of the most difficult schedules in the school's history; and on the other, the added woe that two of the greatest athletes ever to compete in the livery of the Blue and White, Abe Avrech '40 and Irv Koslowe '40, were lost by dint of their gradnation.

The boys that Coach Hy Wettstein put on the court this season really put on a fight wherever they went. Though usually slow starters, they managed to rally their forces sufficiently in the latter periods to win many a game. Through Captain Sam Meyer's abundant fighting spirit and Sam Rosenblum's accurate range-finding, the Y. C. Quintet did credit to the Alma Mater in every encounter.

The inaugural game of the 1940-41 season saw the Wettstein Wonders nose out the Brandeis chapter of the Masada, 39 - 35. As fate would have it, the first score was made by the man who was to go on to lead the team in individual scoring for the entire season, Sam Rosenblum '42.

The Varsity "Gym-dandies" had their season's winning percentage cut as they dropped an encounter to the Brooklyn College of Pharmacy by the narrow margin of one point, 34 - 33. It was a struggle from beginning to end with Lady Luck finally smiling on the prospective prescription-fillers.

In a wild encounter, the Yeshiva *Hoop-cats* defeated the team of the New York University School of Arts, 30 - 24. In their next game Yeshiva pushed Webb Institute around to the tune of 35 - 20.

In the N. Y. U. Commerce game on December 4th, the Two-point Terrors proved to be anything but what the name implies—at least in the first half. But with the score 20 - 7 against them at the end of the first half, the team proceeded to amaze the onlookers with a scintillating display of basketball prowess. But the rally fell two points short, and N. Y. U. was victorious, 30-28.

In the C. C. N. Y. Commerce game, the Hopeful Hoopsters also trailed at the end of the first half. But in the second half, they almost completely put to rout their adversaries with a barrage of point-producing shots, finally emerging victorious, 37 - 32. "Pee Wee" Friedman '44 pulled the crowd to its feet by dribbling through his man's legs to score the most amazing shot of the game.

The pressure of a one-game winning streak was too much for our lads, and in their next game, they were defeated by a superior John Marshall team, 56 - 38. The Yeshiva Steam-roller didn't waste much time in the Patterson game, getting way out in front from the moment the starting gun was fired, and stayed there with plenty of points to spare throughout the rest of the fray. It was their highest scoring spree of the season, as they defeated the visitors 50 - 23.

It was for our weary mites from the Heights for whom the bell tolled, as they were downed by a powerful and really fast-moving quintet from Cooper Union by a score of 32 - 28. It was a very close and well-fought game from beginning to end.

In adhering to the time-honored adage about starting the new year right, our boys proceeded to prove themselves superior to City College Uptown, by beating them in their own back yard, 32 - 29 on January 2nd. It was Sam Rosenblum again in front of the scorers with 14 to his credit.

All that was necessary on February 5th was the presence in the line-up of Irv Jaret '42 and Iz Steinberg, who between them scored all but seven of the team's total for the evening, accounting for 17 and 12 tallies respectively, as they routed N. Y. U. Washington Square 36 - 25.

On February 8th, the *Commentator* ran a headline which read: YESHIVA HITS BIG TIME—BIG TIME HITS BACK. This was a black spot that will long stand out in the memories of those stunned onlookers who hoped to see a basketball game. The game found Brooklyn College defeating Yeshiva 77 - 21, with Julie Kasner the humble owner of a modest 46 points.

The effects of the Brooklyn game seemed to have lingered on as our boys found themselves on the short end of a 53 - 40 score as Jersey State Teachers proved themselves the superior team. Our combination continued their losing ways, as they next bowed to Cooper Union for the second time this season, 55 - 41.

Even with the presence of such note-worthies in their line-up as Abe Avrech, Irv Koslowe, and Normie Goldklang, the former wearers of the Blue succumbed to the playing of the Varsity, 43 - 34. The University of Newark ran up a great total of points to defeat our boys by 16 points, 54 - 38.

In the final game of the season, Yeshiva bowed to John Marshall in an exciting game, by the score of 68 - 57.

Next season promises to hold more favorable prospects, since the loss due to graduation will be comparatively small this year. Only Captain Sam Meyer will be missing from next year's line-up, and the captaincy will be shared by Harold Esterson '42 and Sam Rosenblum '42.

TENNIS TEAM

A team consisting of three freshmen and four sophomores wore the blue and white uniforms of the Yeshiva tennis team this year as they participated in the most difficult schedule arranged for any tennis team since its introduction as an athletic activity.

Manager Jacob Walker '43 arranged a schedule which included Queens College, Long Island University and John Marshall College. Although defeated in each engagement, the team could not be accused of loafing. Even before the weather was suitable for tennis, the boys did their best to practice their strokes in the gymnasium.

The added experience which the team received this year is bound to result in a strong team next year. The team will remain in its own class rather than attempt to play teams above its level.

Members of the team who turned out for all practices included A. Abelow '44, L. Auerbach '44, M. Bell '44, M. Chernofsky '42, A. Cohen '44, I. Fredman '44, I. Jaret '42, A. Karp '42, S. Lander '44, S. Leiter '44, M. Leitner '43, M. Maltzman '44, J. Peyser '43, C. Rothblatt '44, A. Salkowitz '43, J. Seiden '42, S. Steiman '44, and J. Walker '43.

Intramural Basketball

A rare occurrence happened this year when a freshman team won the Intramural Basketball championship. The bulk of the team consisted of men who were unable to gain berths with the Varsity, and therefore it isn't difficult to understand how they went through an entire season without bowing to anyone, regardless of class or ability.

The Frosh Five was carried through its schedule undefeated by virtue of the presence in the line-up of its mainstays, Abe Hartstein, Sol Kaplan, and Sol Lehrman, all of whom performed remarkably well, and managed to do most of the scoring. They played with the precision and workmanship of a machine, at no time forgetting that five men went to make up one unit. As an illustration of their fine teamwork, one need only notice that the scores were always evenly distributed among the entire team.

It might be significant to note that the leading individual scorer was not a member of the Freshmen Five. It was, instead, Harry Perlmutter '41, who went about his business from game to game, each time managing to walk away with the scoring laurels. If some research were to be done on the subject, it would probably be found that this was the case in his four years of intramural competition at Yeshiva College.

To the Sophomores fell the unenviable honor of being the occupants of last place, without having captured a single game to their credit.

Jules Seiden '42, assistant Athletic Manager, did a creditable job in arranging the schedule to suit the desires of all classes.

Intramural Baseball

New Yorkers will have one consolation in the event that none of the home team wins a league pennant this year. That is—the '41 Men maintained their supremacy on the diamond by winning their fourth consecutive intra-mural softball championship in as many years of competition.

They succeeded in overpowering all opposition in each season in which they competed. This year found them more formidable than ever, in one game mounting up as many as twenty runs, thirteen of them coming in two successive innings. Probably the most convincing example of their power was given in the first game of the Junior-Senior double header. Trailing by a count of 5 - 1 in the last inning, six consecutive balls were hit out of the park, and before the opposition could recover, the score was 6 - 5 with the seniors romping home with another victory.

No small amount of credit is due the team's ace hurler, Nat Rabinowitz, whose brilliant pitching was instrumental in subduing all opponents. He pitched in every one of the games in which the '41 champs participated during their four-year reign.

The team played as a well-integrated unit, with both infield and outfield turning in superlative performances. This year's infield was composed of Mike Heller, Eli Sar, Harry Perlmutter, and Elvin Kosofsky. Conspicuous by his absence this year was Gabe Schonfeld, who could not play regularly because of an injured ankle.

The outfield remained intact during the four years of competition, and played a steady brand of ball throughout. Sam Meyer grazed in the left-field pastures, while Abe Listokin displayed his usual acrobatic stunts in center. The trio was rounded out by "Moish" Wohlgelernter, without whose potent bat victory would often not have been attained. Jerry Rosenblum acted as a field secretary for the team.

Slugging honors were divided between Meyer and "Oeuf" Weinberg, each hitting two home-runs. Oddly enough all of these drives came in the same game: the Frosh-Senior battle.

Credit for the handling of the intra-mural softball contests belongs to Gabriel Schonfeld. It is interesting to note that he has served in the capacity of assistant Athletic Manager in charge of the intra-mural baseball competition since his arrival in the school.

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